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AN

HISTORICAL, GEOGRAPHICAL

AND

PHILOSOPHICAL

V I E W

1339

3470

OF THE

CHINESE EMPIRE;

COMPREHENDING,

A DESCRIPTION OF THE FIFTEEN PROVINCES OF CHINA, CHI-
NESE TARTARY; TRIBUTARY STATES; NATURAL HISTORY
OF CHINA; GOVERNMENT, RELIGION, LAWS,
MANNERS AND CUSTOMS, LITERATURE,
ARTS, SCIENCES, MANU-
FACTURES, &c.

BY W. WINTERBOTHAM.

TO WHICH IS ADDED,

27. 3-
A COPIOUS ACCOUNT

OF

LORD MACARTNEY'S EMBASSY,

COMPILED FROM ORIGINAL COMMUNICATIONS.

IN TWO VOLUMES.

VOL. II.

Library of Congress

1807

City of Washington

LONDON PRINTED:

PHILADELPHIA, RE-PRINTED FOR RICHARD LEE.

DUNNING, HYER AND PALMER—PRINTERS.

1796.

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V I E W
OF THE
POPULATION AND GOVERNMENT
OF
C H I N A.

POPULATION.

ONE of those things which have been thought the most incredible by Europeans in accounts of China, is its extensive population, but which does not appear to have been much exaggerated. Father Amiot took great pains to investigate this subject, and fixed the population of China in 1743, at two hundred millions, and though we cannot agree with his reasoning on different statements, it will be impossible to put his account back more than twenty millions, if so much. We possess, however, a more complete enumeration, taken from the accounts of the tribunal of lands, received in France in 1779. By this enumeration it appears that the population of China in 1761, was as follows :

Province of Pe-tcheli, <i>including Leao-tong</i>	15,891,792
Kiang-nan, <i>two divisions</i>	- 45,922,439
Kiang-si	- - - 11,006,640
Fo-kien	- - - 9,063,671
Tche-kiang	- - - 15,429,690
Hou-quang	- - - 8,829,320

G O V E R N M E N T

Ho-nan, <i>two divisions</i>	-	24,413,110
Chan-tong	-	25,180,734
Chan-fi	-	9,768,189
Chen-fi, <i>including kan-fou</i>	-	14,699,457
Se-tchuen	-	2,782,976
Quang-tong	-	6,797,597
Quang-fi	-	3,947,414
Yun-nan	-	2,078,802
Koei-tcheou	-	3,402,722

Total 198,214,553

This register was accompanied with a comparative statement of the population in the preceding year 1760, in which the numbers were stated at 196,837,977 ; there was therefore an increase of 1,376,576 in the course of one year only. But, upwards of thirty years have elapsed since the epocha of this numeration ; and, as there can be no doubt of the population of China having, for a long time past, been progressively increasing, we presume, that this empire contains at present upwards of two hundred and twenty millions of inhabitants. It will, no doubt, be allowed, that there is no empire in the universe which contains so many people united in the same society, and governed by the same laws.

S O V E R E I G N A U T H O R I T Y .

No monarch in Europe possesses power so unlimited as the sovereign of this numerous nation. All authority is vested in him alone : he is the undisputed master of the lives of his subjects, and thus placed in a situation to become the greatest tyrant in the world.

No sentence of death pronounced by any of the tribunals can be executed without his consent. Every verdict in civil affairs is subject to the same revision ; and no determination is of any force until it has been confirmed by his assent. On the contrary, whatever sentence he passes is executed without delay. His edicts are respected throughout the whole empire as though they proceeded from a divinity, and are immediately published and registered without the least remonstrance. This absolute power in the head of the Chinese empire appears to be as ancient as the empire itself, and all the revolutions which have taken place have tended to confirm it.

The emperor alone has the disposal of all the offices of state who are wholly dependent on his pleasure. No employment is however purchased in China ; merit, for the most part, raises to place, and rank is attached to place only ; thus whatever may be the despotic power of the emperor, the government has an eminent advantage over most of the governments of Europe ; the offices and honours of which are as saleable as their other mercantile commodities. On this principle, of merit only qualifying for office, the emperor has the right of choosing a successor either among his children, the rest of his family, or from among his own subjects ; thus Chun, prime minister of the emperor Yao, was chosen by that monarch to succeed him, on account of his superior abilities.

Should the successor named by the emperor be wanting in that respectful submission which he conceives is due to him, or manifest some natural weakness of which he was not before suspected, the same hand that raised him

towards the throne can remove him from his exalted station. In such case another successor is chosen and the former is entirely forgotten. The emperor Kang-hi, one of the latest and best of the Chinese emperors, thus excluded his eldest son from the throne, though he had once nominated him his successor.

A prince of the blood is generally esteemed in China ; yet the emperor can prevent those from assuming that title who have a natural right to it, but if they are permitted to enjoy their rank, they have neither influence nor power : they possess a revenue proportioned to their dignity ; and have a palace, officers and court ; but they have less authority than the lowest of the mandarins.

The mandarins, whether of letters, or of arms, compose exactly what are called in Europe the nobility. There are only two ranks in China, the nobility and the people, but the former is not hereditary. These mandarins may in cases of necessity, remonstrate with the emperor, either individually or as a body, upon any action or omission on his part which may be contrary to the interests of the empire. Their remonstrances are seldom ill received, but the emperor reserves to himself the right of paying that attention to them which he thinks they deserve.

From this view of the sovereign authority, it is evident that nothing limits its power ; but the emperors find, even in this extent of power, the strongest motives for not abusing it. Their private interest, and that of the nation, are inseparably united : and one cannot be consulted without the other. The Chinese consider their monarchy as a large family, of which the emper-

ror, *who ought to govern with parental affection*, is the head, the prince himself, in his education, imbibes the same principles ; and it must be admitted, that no country was ever ruled by more good princes, or ever produced fewer bad.—Such are the fruits of the education they receive, and such is the lesson which this nation holds out to all those who are friends to a monarchical form of government.

China contains about fifteen thousand mandarins of letters, and a still greater number who aspire to that title.

Their influence must be very powerful, since it triumphed over the Tartars, who conquered China, who submitted to the laws and customs, and, what is still more, adopted the character and genius of the people whom they subjected.

MANDARINS OF LETTERS.

To arrive at this degree, it is necessary to pass through several others ; such as that of Batchelor (*sie*, or *tsai*), of licentiate (*kiu-gin*), and of doctor (*tsing-tséc*). The two first, however, are only absolutely necessary ; but even those on whom the third is conferred, obtain for a time only the government of a city of the second or third class.

There are eight orders of mandarins in China. The first is that of the *calao*. Their number is not fixed : but wholly depends on the will of the prince. Ministers of state, presidents of the supreme courts, and all the superior officers of the militia, are chosen from among this order, the chief of which is called *cheou-siang*, and is president of the emperor's council.

From the second order of mandarins, called *te-biose*, are selected the viceroys and presidents of the supreme councils of the different provinces.

Tchong-chueo, or *school of mandarins*, is the title given to the third order: one of the principal functions of which is to act as secretaries to the emperor.

The mandarins of the fourth order, styled *y-tchuen-tao*, when no particular government is entrusted to them, or when they belong to no fixed tribunal, have to keep in repair the harbours, royal lodging-houses, and barks of which the emperor is proprietor, in their district. The fifth order, *ping-pi-tao*, have the inspection of the troops. The sixth, *tun-tien-hao*, have the care of the highways. The seventh, or *ho-tao*, have the superintendence of the rivers; and the eighth, styled *hai-tao*, that of the sea-coasts. In short, the whole administration of the Chinese empire is entrusted to the mandarins of letters; from among whom are chosen the governors of provinces, of cities of the first, second and third class, and the presidents and members of all the tribunals. The homage which the people pay to every mandarin in office is nearly equal to that paid to the emperor. For as it is the received opinion of the Chinese, that their monarch is the father of the whole empire, so it is their opinion that the governor of a province is the father of that province, and that the mandarin who is governor of a city is also the father of that city.

MANDARINS OF ARMS.

The mandarins of arms are never indulged with the smallest share in the government of the state; even the inspection of the troops, as we have before observed,

belongs to a class of the mandarins of letters : however, to be admitted to the rank of mandarin of arms, it is necessary, as for that of mandarin of letters, to have passed through three degrees. Strength of body, agility in performing the different military exercises, and a readiness in comprehending and executing orders, are all that is required ; and in these consist the various examinations which candidates are obliged to undergo before they can be admitted to that rank.

The mandarins of arms have tribunals, the members of which are selected from among their chiefs.

The principal of these tribunals is fixed at Pe-kin, and is composed of five different classes.—The first, named Heou-fou, formed from the mandarins of the rear guard.—The second, called Tsa-fou, formed of the mandarins of the left wing.—The third, named Yeou-fou, formed of the mandarins of the right wing.—The fourth, called Tchong-fou, composed of the mandarins of the advanced main guard,—The fifth, called Tchien-fou, consists of the mandarins of the advanced guard.

These are subordinate to a supreme tribunal of war, likewise established at Pe-kin, called Jong-tching-fou, the president of which is one of the great lords of the empire, whose authority extends over all the officers and soldiers of the army. This president has a mandarin of letters, who is a superintendant of arms, for an assessor. He has also for counsellors two inspectors named by the emperor. When these four persons have agreed upon any measure, their resolution must be submitted to the revision of another supreme court, called *Ping-pou*, and which is entirely of a civil nature. And such is the

jealousy occasioned by military power, that the Ping-pou has under its jurisdiction the whole militia of the empire.

The power of the chief mandarin of arms in the field is equivalent to that of our commanders in chief. Under him he has a certain number of others who act as lieutenant-generals ; other mandarins discharge the duty of colonels ; others that of captains ; and lastly, others that of lieutenants and ensigns.

There are reckoned in China between eighteen and twenty thousand mandarins of war : their number consequently is superior to that of the mandarins of letters ; but the importance of the latter makes them considered as the principal body of the empire.

FORCES, MILITARY DISCIPLINE, ARMS OF THE TROOPS,
DIFFERENT KINDS OF FORTIFICATIONS,&c.

The troops of the Chinese empire amount to more than seven hundred thousand. The pay is about twopence halfpenny, in fine silver, and a measure of rice, per day. The pay of a horseman is double that of a foot soldier. The emperor furnishes a horse, and the horseman receives two measures of small beans for his daily subsistence. All arrears of the officers or men are paid every three months, and nothing is left due to the troops beyond that term.

The best soldiers of this empire are collected from the three northern provinces. Those supplied by the rest are seldom called forth : they remain quietly with their families, enjoy their pay, and have seldom occasion to remember that they are soldiers, except when ordered to quell an insurrection, accompany a mandarin governor, or to appear at a review.

At every review their arms are carefully inspected. Those of the cavalry consist of a helmet, a cuirass, a lance and a large sabre. Foot soldiers are armed with a pike and sabre; some with fuses, and others with bows and arrows. If any of these are found in bad condition, or in the least rusted, the neglect is punished by thirty or forty blows with a stick, if the culprit is a Chinese, or with as many lashes, if he is a Tartar.

Besides the superior officers of these troops, whom we have already mentioned, there are twenty-four captains-general, and as many colonels of horse, created by the Tartars, as a kind of inspectors appointed to watch over the conduct of the Chinese officers.

Though there is reason to believe that the use of artillery is very ancient in China, it appears to have been totally lost about the beginning of the last century. Three or four cannons were to be seen at the gates of Nan-kin; but not a single Chinese at that period was to be found who knew how to use them. In 1621, when the city of Macao made a present of three pieces of artillery to the emperor, it was found necessary to send three men also to load and fire them.

The Chinese were then made sensible that artillery might be employed with great success against the Tartars, who, having advanced as far as the bottom of the great wall, had been instantly dispersed by the three cannons sent from Macao. The mandarins of arms, therefore, gave it as their opinion, that cannons were the best arms they could use against these barbarians: but the difficulty was in procuring them, the Chinese scarcely knew how to point and fire a great gun; and much less the art of casting them. F. Adam Schaal, a

Jesuit missionary, however, rendered them this service. And some time after, Father Verbiest, another Jesuit missionary, undertook, by order of the emperor, to cast a new set; and, it is said, that he raised the Chinese artillery to the number of three hundred and twenty pieces; he also taught them the method of fortifying towns, of constructing fortresses, and of erecting other edifices, according to the rules of modern architecture. The Jesuits sent from Europe to China were not only zealous missionaries, but their zeal was united with talents which procured them admission to the centre of an empire, till then shut against strangers.

There are reckoned in China more than two thousand places of arms, divided into six different classes; viz. six hundred of the first; five hundred, and upwards, of the second; three hundred of the third; about an equal number of the fourth; an hundred and fifty of the fifth; and three hundred of the last. To these may be added about three thousand towers, or castles, dispersed throughout the whole empire, all of which are defended by garrisons.

The fortresses of China derive their principal strength from their situation, which, in general, is well chosen. They have, besides a rampart, a brick-wall, towers, and a ditch filled with water.

Nature hath fortified a great extent of the frontiers of this empire: the sea borders six of the provinces; but it is so shallow towards the shore, that large vessels cannot approach it: inaccessible mountains cover it on the west, and the remaining part is defended by the great wall.

This stupendous monument of human art and industry exceeds every thing that we read of in ancient history. The pyramids of Egypt are little, when compared with a wall which covers three large provinces, stretches along an extent of fifteen hundred miles, and is of such an enormous thickness, that six horsemen may easily ride abreast upon it. It is flanked with towers, two bow-shots distant one from the other, which add to its strength, and render it much easier to be defended. One third part of the able bodied men of China were employed in constructing this wall, and the workmen were ordered, under pain of death, to place the materials of which it is composed so closely, that the least entrance might not be left for any instrument of iron. This precaution contributed much to the solidity of the work, which is still in a great measure entire, though built two thousand years ago. This celebrated wall is not only carried through the low lands and valleys, but also over hills, and up the steep brows of the highest mountains. F. Verbiest, who had the curiosity to take the altitude of one of those upon which part of it was built, found that it was one thousand and thirty-six feet above the level of the spot upon which he stood. The execution of this work, therefore, must have cost immense labour, since it was often necessary to transport the materials, of which it is constructed, through a desert country, and to convey them to eminences inaccessible to horses or carriages. Father Martini, in his Chinese Atlas, says that this wall begins at the Gulph of Leao-tong, and reaches to the mountains near the city of Kin, on the Yellow River; and that, between these two places, it meets with no in-

interruption, except to the north of the city of Suen, in the province of Pe-tcheli, where it is intercepted by a bridge of hideous and inaccessible mountains, to which it is closely united, and by the river Hoang-ho, which passes through it in its course to the sea. He adds, that for other rivers of inferior size, arches have been constructed, like those of a bridge, through which they find a passage. It has no kind of support but what is usually given to ordinary walls, and it is almost of the same form, not only where it stretches across plains, which are very rare in that country, but even where it is carried over high mountains. An intelligent traveller, (Mr. Bell,) who, in 1719, accompanied Capt. Ismailof in his embassy to Pe-kin, tells us, that it is carried across rivers, and over the tops of the highest hills, without the least interruption, keeping nearly along that circular ridge of barren rocks which incloses the country; and, after running about twelve hundred miles, ends in impassable mountains and sandy deserts. According to his account, the foundation consists of large blocks of square stones laid in mortar; but all the rest is constructed of brick. The whole is so strong, and well built, that it scarcely needs any repairs, and, in such a dry climate, may remain in the same condition for many ages. When carried over steep rocks, where no horse can pass, it is about fifteen or twenty feet high, and broad in proportion; but when running through a valley, or crossing a river, you behold a strong wall, about thirty feet high, with square towers at certain intervals, and embrasures at equal distances. The top of the wall is flat, and paved with cut stone; and where it rises over a rock or eminence,

there is an ascent by easy stone stairs. He adds—
“ This wall was begun and completely finished in the
“ short space of five years ; and it is reported, the la-
“ bourers stood so close for many miles, that they
“ could hand the materials from one to another. This
“ I am the more inclined to believe, as the rugged
“ rocks among which it is built must have prevented
“ all use of carriages ; and neither clay for making
“ bricks, nor any kind of cement, could be found
“ among them.”—This barrier, since the re-union of
the Tartars and Chinese, is almost become useless.

The Tartars, who perhaps have lost some of their military ardour, form the strongest and bravest part of the Chinese militia. Every Tartar born in the ordinary class is enrolled from his cradle, and when of age to carry arms must be ready to take the field on the shortest notice. The emperor's son, and every Tartar of distinction must be acquainted with the management of a horse, know how to handle a bow and arrow, and to perform, at least, the elementary evolutions.

SUPERIOR TRIBUNALS.

The principal of these tribunals is the emperor's Grand Council, composed of all the ministers of state ; presidents and assessors of the six sovereign courts, of which we are about to speak, and of those three other tribunals, which we shall also have occasion to mention. This council is never assembled but on affairs of the greatest importance, for in ordinary cases, the Emperor's Private Council is substituted for it.

The six other superior tribunals of China are established, like the preceding, at Peking, under the general denomination of *leou-pou*. The first is called *lii-pou*.

This tribunal furnishes mandarins for the different provinces, watches over their conduct, keeps a journal of their transactions, and informs the emperor of them ; who punishes or rewards according to its report.

This tribunal is subdivided into four others. The first has the care of selecting persons who, on account of their learning, talents, and morals, are proper for filling the different offices under government. The second has the examining of the conduct of the mandarins. The third affixes a seal to all public acts, gives to each of the mandarins the seals belonging to his dignity and employment, and examines the seals of the different dispatches addressed to the court. The fourth inquires into the merit and conduct of the grandees of the empire, as well princes of the imperial blood, as others on whom titles merely honorary are conferred. The principal object of the Chinese government in this establishment is, that the different departments be properly inspected, every transaction be thoroughly investigated, suitable rewards given to the deserving, and punishment inflicted on the guilty adequate to their crimes.

Hou-pou is the name of the second court. This tribunal has the superintendence of all the finances of the state. It is the guardian of the treasures and domains of the emperor : it keeps an account of his revenues and expences, gives orders for the payment of pensions and salaries annexed to certain offices, and for the delivery of rice, pieces of silk, and money, which are distributed among the great lords, and mandarins of the empire. The coining of money, the management of public magazines, and custom-houses, and the collection of the du-

ties, are all under its inspection ; it likewise keeps an exact register of the families that compose this vast empire. This court has to assist it fourteen other inferior courts, which are dispersed throughout the different provinces of China.

The third court, called *Li-pou*, is the court of Ceremonies. Ceremonies form, in part, the basis of the Chinese government. It is the duty of this tribunal, therefore, to support, and enforce the observance of them ; the arts and sciences are also placed under its inspection, and it takes charge of the repairs of temples, regulates every thing that relates to the annual sacrifices offered up by the emperor, and even to the entertainments which the emperor gives : he also consults it when he is about to grant favours, or confer honours. This Tribunal also receives, lodges, treats and dismisses ambassadors ; and takes care to preserve tranquility among the different religious sects tolerated in the empire. It has four subaltern tribunals to assist it.

The Tribunal of Arms, called *Ping-pou*, forms the fourth sovereign court. It comprehends in its jurisdiction the whole militia, and all the fortresses, arsenals, magazines and storehouses of every kind ; it inspects all the manufactories of arms, examines and appoints officers of every rank, and is composed of mandarins of letters only, as are the four tribunals dependent on it.

The fifth superior tribunal, named *Hong-pou*, is the Criminal Bench, or General Court for all the Criminal Affairs of the Empire. Fourteen other tribunals are appointed for its assistance ; but they are all subordinate, and under its inspection.

The sixth sovereign court named *Cong-pou*, or the Tribunal of Public Works, has the charge of surveying and keeping in repair the palaces of the emperor, princes and viceroys, the buildings where the tribunals are held, the temples, tombs of the sovereigns, and all other public monuments. It has, likewise, the superintendence of the streets, public highways, bridges, lakes, rivers, barks, and every thing that relates to navigation; and also, of the towers deemed necessary for maintaining peace and safety in the interior parts of the empire. It has four inferior tribunals for assistants in the discharge of its duty. The first, forms designs and draws plans of public works; the second, has under its direction all the workshops in the different cities of the empire; the third, surveys causeways, roads, bridges, canals, rivers, &c. and the fourth, takes care of the emperor's palaces, gardens and orchards, and receives their produce.

The members which compose all these different inferior tribunals are half Chinese and half Tartars; and each has two presidents, one of which is always a Tartar born.

None of these tribunals have absolute power in their own jurisdiction: the decisions of one can have no effect without the concurrence of some other tribunal, and sometimes of several. Thus the tribunal of War has under its direction the whole troops of the empire; the second is entrusted with the payment of them; and to the sixth belongs the care of the arms, tents, stores, &c. necessary for military operations. Nothing, therefore, that relates to any of these can be put in execution without the concurrence of those three tribunals.

Every supreme tribunal has also its cenfor, an officer merely passive, who decides upon nothing, but watches over all. He assists at all assemblies, revises all their acts, and makes no mention to the tribunals of any irregularity he has observed, but immediately acquaints the emperor. He informs him also of the faults committed by the mandarins, either in the public administration of affairs, or in their private conduct. These cenfors hold their places for life, and this security gives them courage to speak out, when they observe any impropriety or abuse.

Their accusation is sufficient to set on foot an inquiry, which generally leads to a proof; the accused is then discharged from his office, were he even one of first men in the empire; and the commonest person is afterwards held in as much estimation as he. It is, however, something remarkable, that the complaints of these cenfors are referred to the very tribunals of which the accused are members.

These cenfors form also a tribunal named Tou-ché-yven, which has the inspection of the whole empire: its members have the power of remonstrating with the emperor, whenever the interest of the public, or that of the prince, renders it necessary. Their inspection extends also over all lawyers and military men in public employments, and over every class of citizens. In short, they are, strictly speaking, placed between the prince and the mandarins; between the mandarins and the people, between the people and families; between families and individuals; and they unite, generally speaking, to the importance of their office the most uncorruptible probity and invincible courage. The fo-

vereign may, if he proceeds to rigour, take away their lives ; but many of them have patiently suffered death, rather than betray the cause of truth, or wink at abuses. It is not therefore sufficient to get rid of one, in order to gain a point ; they must all be treated in the same manner, for the last would tread with the same resolution in the steps of those who had gone before him.

There is still another tribunal, which exists, we believe, no where but in China ; it is the tribunal of Princes, and is composed of princes only. Some of the ordinary mandarins indeed belong to it as subalterns, whose business is to draw out cases and other writings necessary for determining any suit. The names of the children of the imperial family are inscribed, as soon as they are born, in the registers of this tribunal ; and to it are consigned the dignities and titles which the emperor confers upon them. This tribunal is the only court where they can be tried ; and, in cases of accusation, it absolves or punishes them, according to its pleasure.

There is another tribunal no less peculiar to China than the two preceding, but better known than either : it is the Tribunal of History, called *Han-lin-yuen*. It is composed of the greatest geniuses, and of men of the most profound erudition in the empire ; to this tribunal is entrusted the education of the heir apparent to the throne, and the compilation and arranging of the general history of the empire. This last part of their office makes them formidable even to the emperor himself ; for his attempts to oppress, or seduce them, would be consigned to history, in spite of all his efforts to the contrary.

From this body are generally chosen the *ca-lao*, or mandarins of the first class, and the presidents of the supreme tribunals.

CIVIL LAWS.

The Chinese have taken most of their civil laws from their canonical books of morality, and filial piety is their basis. Some decrees of the emperors, respecting the observance of certain ceremonies, which custom has established, form the rest of the code.

Every mandarin who is a governor of a province or city, is obliged, twice a month, to instruct the people assembled round him, and to recommend to them the observance of the following articles.

I. You must put in practice the duties prescribed by filial piety, and observe that deference which is due from a younger to an elder brother. By these means only can you learn to set a proper value upon those obligations which Nature imposes on all men.

II. You must always preserve a respectful remembrance of your ancestors: hence will result constant peace and union in your family.

III. Let harmony and concord reign throughout every village: by this, quarrels will be banished, and law-suits prevented.

IV. Let those who cultivate the earth, and breed silk-worms be esteemed and respected, you will then want neither grain for your nourishment, nor clothing to cover you.

V. Let frugality, temperance, modesty and prudent economy, become the objects of your reflection, and regulate your conduct.

VI. Let the public schools be carefully maintained ; and, above all, let youth be instructed early in the duties of life, and formed to good morals.

VII. Let every one attend to his own business, and to the duties of his office : they will then be better discharged.

VIII. Let religious sects be carefully extirpated as soon as they spring up : it might be too late afterwards.

IX. Let the terror of the penal laws be often held up to the people. For rude and untractable minds can be restrained by fear only.

X. Endeavour to acquire a perfect knowledge of the rules of civility and politeness : these tend to maintain concord.

XI. Let the education of children, and particularly of younger sons, be the principal object of your attention.

XII. Avoid slander, and abstain from malicious accusations.

XIII. Conceal none of those criminals who, on account of their crimes, have been banished from society, and condemned to a wandering life : by concealing them, you become their accomplices.

XIV. Be punctual in paying the duties and taxes imposed by the prince : this will free you from the oppression of those who collect them, and from vexatious law-suits.

XV. Be careful to act in concert with the magistrates of the district to which you belong, and to second their efforts in discharging the duties of their office : by these means, they will be enabled to detect the guilty, and to prevent robbery and theft.

XVI. Restrain every sudden emotion of passion; and you will avoid many dangers.

From the manner in which these ordinances are delivered, it is evident that the sovereigns of China give even to their laws and regulations the form of maxims and precepts. Every law in Europe is preceded by a preamble, setting forth the reason of enacting it; but in China the law invariably precedes the explanation of the motive.

Those laws which concern marriage are very extensive. A Chinese can have only one lawful wife; and it is necessary that her rank and age should be nearly equal to his own; but he may have several concubines, without any formality whatever, except first paying to their parents, if they have any, a certain sum of money, and entering into a written engagement to treat their daughters well.

These concubines are totally dependent on the lawful wife, their children are considered as hers; they address her as mother, and give this title to her only. After her death, they are obliged to wear mourning for three years, and to absent themselves from public examinations, but the death of their natural mother subjects them to the observance of none of these regulations.

A widower, or a widow, may enter a second time into the matrimonial state without paying much attention to any of the preceding regulations.

A widow who has children becomes absolute mistress of herself: her parents can neither compel her to marry again or to remain in a state of widowhood.

Widows do not enjoy the same privilege when they have no male children. The parents of their first husband can place them in marriage, without their consent, or knowledge. They are authorised by the law to do this, in order that they may indemnify themselves, for the money they have cost their former husbands. This strictly speaking is selling them : however, if they are left with child, this traffic is suspended ; and it cannot take place if they bring forth a son.

To this law there are two exceptions : the first when the parents of the widow assign her a proper maintenance, and reimburse those of the deceased husband ; the other, when the widow embraces a religious life, and becomes a bonzels.

Divorces are granted in China, in cases of adultery, mutual dislike, incompatibility of tempers and dispositions, indiscretion, jealousy, absolute disobedience, sterility, or hereditary and infectious diseases.

A husband cannot send away or sell his wife, until a divorce has been legally obtained. If this regulation is not strictly observed, the buyer and seller become equally culpable.

If a wife, acknowledged as lawful, withdraws from her family, the husband sues ; sentence is pronounced, and he may sell the fugitive, who by this sentence ceases to be his wife, and becomes his slave.

The law protects also the wife who is abandoned by her husband. If he absents himself for three years, she is at liberty to lay her case before the mandarins, who can authorise her to take another husband, but if she anticipates their consent, she is exposed to the most rigorous punishment.

If a young woman has been betrothed to a young man, and if presents have been given and received by the parents of the intended husband and wife, that young woman can have no other husband, and, if she marries another the law declares such marriage null.

If, in the room of a young woman shewn to the female confident whose business is to make up the match, another be substituted; or if the daughter of a free man marry his slave; or, if any one gives his slave to a free woman, and persuades her parents that he is his son or relation, the marriage is null and void; and all those who have had any share in carrying on the fraud, are severely punished.

Every mandarin of letters is forbid to marry into any family residing in that province or city of which he is governor. The marriage is not valid if he trespasses against this law; and he himself is condemned to be severely bastinadoed.

It is unlawful for a Chinese youth to marry while he wears mourning either for a father or mother. If promises have been made prior to the death of his parent, every engagement ceases upon that event, and the man is obliged to give information of it to the parents of his intended bride.

Marriage is also suspended when a family experiences any severe misfortune: such as a relation being thrown into prison; but this regulation may be set aside, provided he gives his consent.

Two brothers cannot espouse two sisters; a widower is not at liberty to marry his son with the daughter of the widow whom he espouses, nor is a man permitted

to marry any of his own relations, however distant the degrees of consanguinity may be between them.

Every father of a family is responsible for the conduct of his children and domestics. All faults are imputed to him which it was his duty to prevent.

No mother in China has the right of making a will. Adoption is authorized by law, and the adopted child enters into all the rights of a lawful son, assumes the name of the person who has adopted him, wears mourning, if he happens to die, becomes his heir, and has a share of his money and effects, if any are left, as well as the rest of his children : a right only is reserved to the father of making a few dispositions in their favour.

Children, whether adopted or not, succeed to the estates of the father, but not to his dignity or titles : the emperor alone can continue or confer these.

Custom has rectified among citizens of the higher and middling classes, a law which authorized a father to sell his son, and the sale of children is at present rather tolerated than authorized among people of inferior rank, who are forbid to sell them to comedians, or to those of mean and profligate lives.

A son is always a minor during the life of his father, who is absolute master of whatever he has inherited from his ancestors, or acquired by his own industry. A son is liable for the debts contracted by his father, those of gaming excepted.

A father's last will cannot be set aside on account of any error in the form.

Slavery is authorized in China ; but the power of the master is entirely confined to what concerns his service.

He would be punished with death, were it proved, that he had taken advantage of his power, to debauch the daughter or wife of his slave.

No husbandman can be harassed for the payment of taxes, after he has begun to till the earth ; that is from about the middle of spring, to the beginning of harvest.

Such are, in general, the established laws in China, relative to civil affairs. With regard to certain temporary edicts issued by different emperors, it can only be said, many of them have discovered wisdom and an attention to the public welfare ; and others would certainly never have appeared, in a country where the persons most interested had possessed any share in the government.

PENAL LAWS, AND PROCEDURE IN CRIMINAL MATTERS.

The mode of procedure in criminal cases among the Chinese is exceeding slow ; and this, as the accused person is kept constantly in prison during the whole process, is a great evil, to say the least of it ; but this slowness becomes often the safeguard of those who are unjustly accused ; and time frequently unveils the truth, which must always be unfavourable to the guilty.

Every person accused is examined by five or six tribunals ; each of them examines the process ; and their inquiries are not only directed against the accused, but also against the accuser and the witnesses.

The Chinese prisons are not dungeons, disgusting with filth and obscurity, like those of many European nations : they are spacious, and have a degree of convenience not generally found in such places.

A mandarin is obliged to inspect them, and to see prisoners properly treated, to send for physicians, and to supply them with remedies at the emperor's expence. If a prisoner dies, the mandarin must inform the emperor, who often orders some of the higher mandarins to examine whether he has faithfully discharged his duty.

The difference of the Chinese punishments is regulated by the different degrees of delinquency. Some of them will appear, however, exceedingly severe and rigorous, as no doubt they are.

The lightest of all their punishments is the *bastinado*, used only for chastising those guilty of trivial faults. The criminality of the offender determines the number of blows which he receives, but the lowest number is twenty. The emperor orders this punishment to be inflicted upon some of his courtiers; but this does not prevent them from being afterwards received into favour.

The baton, or *pan-tsée*, used for this punishment, is a piece of bamboo, a little flatted, broad at the bottom, and polished at the upper extremity. *Every mandarin has authority to use it at pleasure*, when any one forgets to salute him, or when he administers public justice. On such occasions, he sits gravely behind a table, upon which is a bag filled with small sticks, while a number of petty officers stand round him, each furnished with some of these *pan-tsées*, and waiting only for his signal to make use of them. The mandarin takes from the bag one of those sticks which it contains, and throws it into the hall of audience. The culprit is then seized, and stretched out, with his belly towards the

ground ; his breeches are pulled down to his heels, and an athletic domestic applies five smart blows of his *pan-tsée* ; another succeeds, and bestows five more, if the mandarin draws another small baton from the bag, and thus, by gradation, until he is pleased to make no more signals. The offender, who has undergone this chastisement, must then throw himself on his knees before the judge, incline his body three times to the earth, *and thank him for the care which he takes of his education.* It is difficult to conceive how a people not the dupes of the most abject slavery and superstition, can be brought quietly to submit to this arbitrary exertion of power.

The punishment of the wooden collar is also used in China. This wooden collar is composed of two pieces of wood, hollowed out in the middle, which, when put together, leave sufficient room for the neck of an individual. They are laid upon the shoulders of the criminal, and joined together, in such a manner, as to prevent his seeing his feet, or putting his hands to his mouth ; he is thus rendered incapable of eating without the assistance of another, and is obliged to carry his burden night and day. Its weight is from fifty to two hundred pounds, regulated according to the nature of the crime.

For robbery, having broken the peace, disturbed a family, or being a notorious gambler, the duration of this punishment is generally three months. The criminal is not at liberty to take shelter in his own house : he is stationed in some public square, at the gate of a city or temple, or of the tribunal in which he was condemned. When the term of his punishment is ex-

pired, he is taken before the mandarin, who exhorts him in a friendly manner to amend his life, and, after he has received twenty found blows, he discharges him.

Other crimes, of an inferior nature to homicide, are punished by banishment into Tartary, by condemning the guilty to drag the royal barks for three years ; or marking the cheeks with a hot iron.

Robbery between relations is more severely punished than when committed on a stranger.

If any one gives information against his father, mother, grandfather, grandmother, uncle or eldest brother, he is condemned to receive an hundred blows of the *pan-tsée*, and to be banished for three years, if the accusation is just ; if it prove false, he is strangled.

Criminal intercourse between relations of different sexes is punished in proportion to the degrees of consanguinity between them.

Deficiency of duty to a father, mother, grandfather or grandmother, is condemned by the law, and punished by an hundred blows of the *pan-tsée* ; if abusive language is used, the offender is strangled ; if he lifts his hand against them, he is beheaded ; and if he wounds or maims them, his flesh is torn from his bones with red-hot pincers, and he is cut into a thousand pieces.

If a younger brother abuses his elder, he is condemned to receive an hundred blows of the *pan-tsée*. If he strikes him, he is condemned to exile.

The burying place of every family is sacred, unalienable, and cannot be seized. The trees growing upon it cannot, on pain of death, be cut, except when they are decayed ; and even then, not until a mandarin has inspected them, and attested their condition. Robbery

of these burying places, even of the smallest of their ornaments, is punishable as sacrilege.

The man who in an accidental quarrel happens to kill his adversary, is strangled without remission. A rope, about six or seven feet in length, with a running noose, is thrown over the criminal's head; a couple of domestics belonging to the tribunal, pull it in different directions, then on a sudden quit it; a few moments after, they give a second pull, which generally finishes the business.

In certain parts of China, the operation is performed with a kind of bow. The criminal is placed on his knees, the string of the instrument is put round his neck, which being strongly compressed by the elasticity of the bow, he is instantly strangled when the executioner gives it a smart pull towards him.

Beheading is considered by the Chinese as the most disgraceful of all punishments. It is reserved for the most desperate assassins only, or for those crimes equally atrocious as murder.

To be cut in a thousand pieces. This is a punishment we believe unknown but in China. It is destined for state criminals, rebellious subjects, and children who maim their parents. The criminal is tied to a post; the executioner scalps the skin from his head, and pulls it over his eyes; he afterwards tears the flesh from different parts of his body, and never quits this horrid labour until fatigue renders him unable to proceed. He then abandons what remains of the body to the ferocity of the people who finish what he has left undone.

Much has been written in Europe against the torturing of criminals; either in the *common* or *extraordinary*

manner, and the custom is in general happily suppressed; but they are both practised in China, and even the ordinary torture is extremely severe; it is applied to the feet and hands: for the feet an instrument is used which consists of three cross pieces of wood; that in the middle is fixed, the two others turn, and are moveable; the feet of the criminal are put into this machine, which squeezes them so close, that the ankle bones become flat. The torture applied to the hands appear to be less painful; small pieces of wood are placed diagonally between the fingers of the culprit; his fingers are then firmly tied with cords, and he is suffered to remain for a certain time in that painful situation.

The extraordinary torture is horrid; it consists in making small gashes in the body of the criminal, and tearing off his skin in the form of thongs: this punishment is used in cases of treason, or when, the criminal's guilt being clearly proved, it is deemed necessary to compel him to discover his accomplices.

No sentence of death is ever put in execution until it has been approved and confirmed by the emperor. A copy of the process is laid before him; a number of other copies are also made out, both in the Chinese and Tartar languages, which the emperor submits to the examination of a like number of doctors, either Tartars or Chinese. When the crime is great, and clearly proved, the emperor writes at the bottom of the sentence, "When you receive this order, let it be executed without delay." When the crime, though punishable by death according to law, is ranked only in the ordinary class, the emperor writes at the bottom of the sentence, "Let the criminal be detained in prison, and

“executed in autumn.” The emperor never writes an order for any execution until he has prepared himself by fasting.

This monarch, like all other sovereign princes, has the power of pardoning ; but he very seldom uses this prerogative : there are, however, some exceptions which law or custom direct him to make ; they however are not grounded, as in Europe, on some favourable circumstances in the case, but on some relative situation of the culprit, as should he prove the heir of an ancient family, &c.

A jailor who exercises cruelty and oppression towards his prisoners ; a subaltern judge who subjects a criminal to any restraints but those authorised by law ; a superior judge who assumes a power of adding to the rigour and severity of the law, are all punished, and their slightest punishment always is to be deposed.

In crimes where the punishment is not capital, the near relation of an accused person acknowledged to be guilty, is permitted to put himself in his place, and to undergo the punishment inflicted by the law. F. du Halde cites the case of a son, whose father was condemned to be bastinadoed. The young man threw his arms around the body of his father, and with tears begged to be punished in his stead. The mandarin, touched by the noble generosity of the youth, pardoned the criminal : so highly respected is filial piety in China.

The relations and friends of all persons accused, whatever their crimes may be, are permitted to visit them in prison, and to give them every assistance in

their power : they are even encouraged to this, instead of being prevented.

INTERNAL POLICE OF THE CITIES.

Every city in China is divided into different divisions. An officer is appointed for each division, who is answerable for every thing that passes contrary to good order ; and if he neglects to make proper inquiry into any irregularity, or to inform the mandarin governor, he is subjected to the same punishment as those who are refractory.

Every father of a family is obliged to answer for the conduct of his children and domestics, because he is vested with every kind of authority over them, short of life or death.

Neighbours are obliged to give every help and assistance in their power to one another, in cases of robbery and fire, especially if these accidents happen in the night-time.

Every city is furnished with gates, and all the streets are barricadoed as soon as night commences. Centinels are posted at proper intervals, who stop all those who walk abroad in the night-time, and a number of horsemen are generally stationed on the ramparts, who go the rounds for the same purpose. Seldom, however, do people of any character expose themselves to the danger of falling into the hands of the police. *Night, say the Chinese magistrates, is designed for repose, and the day for labour*

Watch is likewise kept in the day-time at every city, to observe those who enter : for this purpose a guard is stationed at each gate ; passengers are carefully examined, and if they are discovered to be strangers, they are

immediately carried before a mandarin, and often detained until the will of the governor is known.

The backwardness of the Chinese to admit strangers among them, arises from a supposition, that in process of time, an alteration of manners, customs, and ceremonies, might result from such an intercourse, and give birth to quarrels, party disputes, and sedition, and at length overturn the government.

When, to revenge an insult, a quarrel takes place, each throws aside the stick, or whatever other weapon he may have in his hand, and they decide it with their fists only; but they frequently go before a mandarin, and beg him to settle the dispute for them. The magistrate, after having examined into the merits of the case, orders the most culpable to receive a sound bastinading, and sometimes even both of them.

None but military people are permitted to wear arms in public, and those only during actual war; at other times they must appear like plain citizens, except when they attend a review, mount guard, or accompany a mandarin. Prostitutes are not permitted to remain within the walls of any city, but they may reside in the suburbs, though they must not keep a house of their own. Some individual is expressly authorized to afford them lodging; he must watch over and observe their conduct; and if there arises any noise or quarrel in his house, he alone is responsible, and punished for it.

Every city of China, and sometimes even an ordinary town, has an establishment, called by the Chinese *Tang-pou*, where money may be immediately borrowed upon pledges. No preliminaries are necessary, the transaction is concealed, and the borrower may remain unknown.

If he chooses to tell his name, it is written down ; if he does not, no further questions are asked him. Those who belong to these offices take an exact description, when the case requires it, of the figure of the person, that they may be able, in any event, to give an account to the police.

The usual interest of money in China is said to be thirty per cent. which is a proof that coin is very scarce. At this rate money may be borrowed at the Tang-pou. Every pledge is marked with a number when left at the office, and the office must be answerable for it ; but it is forfeited the very day after the term mentioned in the note of agreement is expired.

Every diversion that tends to promote or encourage idleness, is absolutely forbidden to the young people ; and almost the whole of their time is devoted to study. Such a mode of education would no doubt be highly disgusting to our youth in Europe ; but in a country where merit alone conducts to dignity and honour, and where ignorance is neglected and despised, encouragement overcomes disgust, and no application is considered as a hardship.

GENERAL POLICE.

The roads are in general very broad ; they are paved in all the southern, and in some of the northern provinces. Valleys have been filled up, and passages have been cut through rocks and mountains, in order to make highways, and to preserve them as nearly as possible on a level. They are frequently bordered with very lofty trees, and sometimes with walls eight or ten feet in height, in which openings are left at certain intervals, which give a passage into cross roads. On all

the great roads covered seats are erected at proper distances, where the traveller may shelter himself from the inclemency of winter, or the heats of summer, which are often excessive. Temples and pagodas are also frequently to be met with, to which admittance is always granted in the day-time, though often refused in the night, the mandarins only having the right of resting in them as long as they think proper.

The inns are spacious and sufficiently numerous on the principal roads; but they are badly supplied with provisions, and passengers who have no beds with them must sleep on a plain mat.

The Chinese government has published an itinerary of the whole Chinese empire, which comprehends every road and canal from the city of Pe-kin to the remotest extremity of China.

On all the great roads there are towers, on the tops of which watch-boxes are constructed for the convenience of centinels, and flag-staffs raised in order that they may make certain signals in case of any alarm. These towers, which are square, and generally built of brick, seldom exceed twelve feet in height. They, however, have battlements when they are built upon any of the roads which conduct to court, and they are also provided with very large bells of cast iron. They serve also as post-houses, and the soldiers convey the letters on horseback from one to the other, guarded by six other horse soldiers.

Conveyance of every kind is easy in China; and travellers find little difficulty in getting their baggage transported from one place to another. In every city there are numbers of porters associated under a com-

mon chief, who regulates their engagements, fixes the price of their labour, receives their hire, and is responsible for every thing they carry. When porters are wanted, he furnishes as many as may be necessary, and gives the same number of tickets to the traveller, who returns one to each porter, when their work is done. These tickets they deliver to their chief, who immediately pays them from the money he received in advance.

This establishment is directed by the general police of the empire. On all the great roads the traveller finds in every city several offices of this kind, that have a settled correspondence with the next through which he intends to pursue his route. Before his departure, he carries to one of these offices a list of those things he wants removed, which is immediately inscribed in a book; and if he has occasion for two, three, or four hundred porters, he immediately obtains them. Every thing is weighed by the chief, and the hire is five-pence per hundred weight for one day's carriage. An exact register of every article is kept in the office, and the traveller pays the money in advance, after which he has no occasion to give himself any trouble; on his arrival at the next city he finds his baggage at the corresponding office, where it is delivered to him with the most scrupulous fidelity.

The police also regulates the custom-houses; because every thing is managed on the emperor's account. The officers belonging to these custom-houses are exceedingly civil: they have no concern with any class of people but merchants, whom they never distress by rigorous exactions. Travellers are not stopt here until their baggage is examined, although the officers are

authorised to do so; nor is the smallest fee required from them.

Duties are paid, either by the piece, or by the load: in the former case, credit is given to the merchant's book, and no further inquiry is made.

FINANCES.

The greater part of the taxes in China are paid in commodities. Those who breed silk-worms pay their taxes in silk, the husbandmen in grain, and the gardeners in fruits, &c.

This mode of imposing taxes is far from detrimental to the government, as in every province there are in its service numbers of mandarins, officers, soldiers, and pensioners of different kinds, who are furnished with every necessary for food and clothing, so that the articles collected as taxes, are nearly all consumed in those provinces in which they are levied. If any thing remains, it is sold on the account of the emperor, and the amount is deposited in the imperial treasury.

The taxes paid in money, arise principally from the sale of salt, which belongs exclusively to the emperor; from the duties paid by vessels on entering any of the ports; from the customs and other imposts on various branches of manufacture. These excepted, the trader contributes little towards the exigencies of the state, and the mechanic still less. The weight of the permanent and personal taxes therefore falls on the husbandman.

Besides the consumption in each district for discharging the ordinary expences of government, a reserve is made to answer accidental demands. A proper statement of taxes paid in the provinces, of what

is reserved in the different cities, or contained in the principal treasuries of the empire, is submitted annually to the examination of the grand tribunal of finances, which revises the whole and keeps an account of what is consumed, and of whatever surplus may be left.

The emperor's revenue amounts to more than forty-one millions sterling, which might be easily increased by new impositions ; but the Chinese emperors seldom exercise this privilege. They seem to consider it the principal glory of a prince, to be sparing of the property of his subjects, and to provide for the exigencies of the state, if possible, without having recourse to so disagreeable an expedient.

The annual expences of government are immense ; and the emperor directs them as he thinks proper : these expences, however, are regulated in such a manner as never to be augmented but in cases of the utmost necessity. Indeed, administration often makes great savings, which serves to increase the general treasure of the empire, and prevents the imposition of new taxes when war becomes unavoidable, or unforeseen calamities desolate the empire.

The current coin of China consists only of one kind ; it is denominated a caxee, and is made of copper. It is of a round figure, and about nine-tenths of an inch in diameter, has a small square hole in the middle, and is inscribed with two Chinese words on the one side, and two Tartar words on the other. In some of the provinces it is made of that white copper we have before mentioned.

Silver has no proper figure, its value is regulated by weight only.

The Chinese government does not think that gold or silver money add to the richness of a state. China contains many mines of gold and silver ; few, however, are permitted to be opened, but those of iron, copper, tin, and lead are worked, as their productions are judged necessary and useful.

With respect to commerce, the Chinese entertain an opinion that it is useful only so far as it eases them of their superfluities, and procures them necessaries : on this account, they consider even that which they carry on at Canton as prejudicial to the interests of the empire. “ *They take from us,*” say they, “ *our silks, teas, and our porcelain : the price of these articles is raised through all the provinces ; such a trade, therefore, cannot be beneficial. The money brought us by Europeans, and the high-priced baubles which accompany it, are mere superfluities to such a state as ours. We have no occasion for more bullion than what may be necessary to answer the exigencies of government, and to supply the relative wants of individuals.*”

The only commerce which the Chinese consider of any advantage, is that which they keep up with Tartary and Russia ; as it furnishes them, by barter, with those furs so much used in all the northern provinces.

The disputes between the Russians and Chinese, concerning the limits of their respective empires, seem to have first paved the way for that commercial intercourse which has subsisted between them since the peace concluded in 1689. This treaty was signed on the 27th of August of the above year, under the reign of Ivan and Peter Alexiovitz. The chief of the embassy on the part of Russia was Golovin, governor of Siberia. Two

Jesuits, *Pereira* and *Gerbillon* (the former a native of Portugal, the latter of France), were deputed by the emperor of China ; and the conferences were held in Latin, with a German in the Russian ambassador's train, who was acquainted with that language. By this treaty the Russians lost a large territory, besides the navigation of the river Amoor, called by the Mantchew Tartars, *Saghalien-oula* but, in return, they obtained what they had long desired, a regular and permanent trade with the Chinese. The first intercourse between Russia and China commenced in the beginning of the seventeenth century, at which period a small quantity of Chinese merchandize was procured by some Russian merchants from the Kalmouck Tartars. The rapid and profitable sale of these commodities encouraged certain wayvodes of Siberia to attempt a direct and open communication with China. For this purpose several persons were at different times deputed to Peking ; and, though they failed of obtaining the grant of a regular commerce, their attempts were, however, attended with some important consequences. The general good reception which the agents met with, tempted the Russian merchants to send occasional traders to Peking. By these means, a faint connection was preserved with that metropolis. The Chinese learned the advantages arising from the Russian trade, and were soon prepared for its subsequent establishment. This commerce, carried on by intervals, was entirely suspended by the hostilities on the river Amoor ; but, after the treaty of 1689 (in which both sides swore eternal peace, and prayed, that *the Lord, the Sovereign of All Things, might punish those, by a sudden death, who should first think*

of rekindling the flames of war,) the Russians engaged with uncommon alacrity in their favourite branch of traffic. The advantages arising from it were soon found to be so considerable, that Peter I. formed a design of still farther enlarging it. For this purpose, in 1692, he dispatched to Pe-kin *Isbrand Ides*, a native of the dutchy of Holstein, then in his service, who requested, and obtained, that the liberty of trading to China, which by the late treaty, had been granted to individuals, might be extended to caravans.

After this arrangement, caravans went regularly from Russia to Pe-kin, where a caravanfary was allotted for their reception; and all their expences, during their continuance in that metropolis, were defrayed by the emperor of China. The right of sending these caravans, and the profits arising from them belonged to the crown of Russia. In the mean time, private merchants continued, as before, to carry on a separate trade with the Chinese, not only at Pe-kin, but also at the head quarters of the Moguls. The camp of these roving Tartars was generally stationed near the confluence of the Orhon and Toula, between the southern frontiers of Siberia and the Mogul desert. A kind of annual fair was held at this spot, by the Russian and Chinese merchants, who brought their respective commodities for sale. This rendezvous soon became a scene of riot and confusion; and repeated complaints of the drunkenness and misconduct of the Russians were transmitted to the Emperor of China. *Kang-hi*, exasperated by these complaints, and by the frequent representations of his subjects, threatened to expel the Russians from his dominions, and to prohibit them from carrying on any

commerce, either in China, or in the country of the Moguls. This circumstance occasioned another embassy to Pe-kin in the year 1719. Capt. Ismailof, the ambassador who was deputed to accommodate matters, succeeded in his negociation: he adjusted every difficulty to the satisfaction of both parties; and, on his departure, Laurence Lange was permitted to remain at Pe-kin, for the purpose of superintending the conduct of the Russians. The residence of this gentleman in that metropolis was, however, but short; for he was soon after compelled to leave China and return. His dismissal was owing partly to a sudden caprice of the Chinese, and partly to a misunderstanding between the two courts, respecting some Mogul tribes who bordered upon Siberia. These tribes had thrown themselves under the protection of Russia, and were demanded by the Chinese. Their request was not complied with; and this refusal, added to the disorderly conduct of the Russians, who again began to indulge themselves in their excesses, so exasperated the Chinese, that an order was issued, in 1722, for their expulsion; and all intercourse between the two nations immediately ceased.

Affairs continued in this state till 1727, when a Dalmatian, in the service of Russia, was dispatched to Pe-kin. Matters were again accommodated by a new treaty; a cavarán was allotted to go to Pe-kin every three years, provided it consisted of no more than an hundred persons; and that, during their stay, their expences should be no longer defrayed by the emperor of China. A permission was at the same time obtained by the Russians for building a Church within the precincts of their cavaransary; and, for the celebration of

divine service, four priests were allowed to reside at Pe-kin. The same favour was also extended to some Russian scholars, for the purpose of learning the Chinese language, in order to qualify themselves for interpreters between the two nations.

This treaty was concluded on the spot where Kiatka now stands, by Count Ragusinski, and three Chinese plenipotentiaries, on the 14th of June 1728. It is the basis upon which all the subsequent transactions between Russia and China have been founded.

Since the year 1755, no caravans have been sent to Pe-kin. Their first discontinuance was occasioned by a misunderstanding between the two courts of Peterburgh and Pe-kin ; and, though a reconciliation afterwards took place, they have never since been re-established. The present Empress of Russia, sensible that the monopoly of the fur-trade, which was entirely confined to the caravans belonging to the crown, and prohibited to individuals, was prejudicial to commerce, in 1762, wisely gave up, in favour of her subjects, the exclusive privilege which the crown enjoyed, of sending caravans to Pe-kin ; and Kiatka, a place near the Russian frontiers, is now the centre of commerce between the two nations.

This commerce is entirely a trade of barter. The Russians are prohibited to export their own coin ; and they find it more advantageous to take goods in exchange, than to receive bullion at the Chinese standard. The principal commodities which Russia exports to China are furs of different kinds, the most valuable of which are those of sea otters, beavers, foxes, wolves, martens, sables and ermines. The greater part of these

skins are brought from Siberia and the newly-discovered islands ; but, as they cannot furnish a supply equal to the demand, foreign furs are imported to Petersburg, and thence transported to Kiatka. England alone furnishes a large quantity of beaver's and other skins, chiefly procured from the American settlements. According to Mr. Coxe, the number of skins exported to Petersburg in the year 1777, amounted to twenty-seven thousand three hundred and sixteen beaver, and ten thousand seven hundred and three otter skins. The Russians also send to China cloth of various kinds, hardware, and live cattle, such as camels, horses, &c. The commodities procured from China are raw and manufactured silk, cotton, porcelain of all sorts, rhubarb, musk, &c. The government of Russia has reserved to itself the exclusive privilege of purchasing rhubarb : it is brought to Kiatka by some Bucharian merchants who have entered into a contract to supply the crown with it in exchange for furs. The exportation of the best rhubarb is prohibited by the Chinese, under the severest penalties : it is, however, procured in sufficient quantities, sometimes by clandestinely mixing it with inferior roots, and sometimes by means of a contraband trade. Great part of Europe is supplied with this drug from Russia.

INTERIOR ADMINISTRATION.

In this vast empire there is kept a register or general enumeration of all the people by families, districts, and provinces, comprehending every individual without regard to age, sex, or rank. Besides this, there is a second, which is partial, containing only the lower classes of people, from sixteen to fifty. This last roll serves to

regulate every thing relating to vassalage, to facilitate public surveys, and to assist the operations of the police, &c. By means of these registers, a speedy and certain method is always found of ascertaining the situation of families or individuals in all circumstances, in which government or private persons may be interested. They also enable the government to judge what number of people have perished by inundations, earthquakes, or epidemical distempers ; to determine what succours are necessary in years of scarcity ; to know the state of agriculture ; how far manufactures can be extended ; and what number of military people each canton can furnish. The government has also an accurate and minute account of all the lands in each district, of their different degrees of fertility, and what is cultivated in them.

Public magazines and granaries, furnished with every kind of provision necessary for relieving the distresses of the people, in case of public calamities or unforeseen disasters, are erected in the different provinces. Administration are always provided against every event ; and as they are acquainted with the minutest expence necessary to be incurred, every thing is done in proper season with dignity, and without embarrassment. Every measure is carried into execution with the consent of the emperor. Memorials are presented to him by the different tribunals, in which they propose plans for promoting the happiness of the people and the welfare of the state, and he receives or rejects them as he thinks proper. These tribunals are entrusted with the execution of those schemes which are approved ; they keep an exact account of the money expended, and lay their

documents, properly attested, before him. Legal formality is closely adhered to in all transactions, and a watchful eye is kept over every department of the state.

The Chinese government determines, in the minutest manner, the dress for each season, and likewise the price of those dresses for every age and condition. The emperor himself is not excepted in these regulations: his dresses of ceremony are more or less sumptuous according to the religious, political, or domestic ceremonies for which he uses them. The particular dress for each class is so accurately described in the sumptuary code, as to distinguish, on the first view, the rank and condition of those who wear it.

Of palaces the emperor has a great number. Each capital of a province contains one, which is made the residence of the viceroy. There are some also in cities of inferior note, which are appropriated for the use of those mandarins who enjoy places under government.

Bridges have been multiplied in China in proportion to the number of its canals and rivers; they consist of three, five, or seven arches; the centre is from thirty to forty feet wide, and raised very high, that barks may easily pass without lowering their masts.

The utility of canals must be great in countries where cultivation is carried to its utmost extent, as is the case in China, and it enjoys the advantage of having a greater number of navigable canals than any other country. These canals are from twenty to thirty yards in breadth, and generally bordered with cut stone, which has the appearance of slate-coloured marble.

The expence of constructing and repairing these canals is defrayed by government, which thus affords

each province the ready means of transporting its superfluities to another, and of receiving in return a supply of such commodities as it may want.

Agriculture is the principal resource of the Chinese, who consider it as the first and most honourable of all professions.

The people are allowed to use a portion of the grain of every crop, for the purposes of brewing and distillation; but if the harvest happens to be bad, an order is issued for the suspension of these operations.

The Chinese emperors do not confine themselves to the publishing of regulations respecting agriculture, but they encourage it by their own example; of this the celebrated ceremony, in which the emperor tills the earth with his own hands, has been often mentioned, and may be considered as a proof. This ceremony is as follows:

Spring begins in China always in the month of February, but not regularly on the same day. This epocha is determined by the tribunal of Mathematics. That of Ceremonies announces it to the emperor by a memorial, in which every thing necessary to be done by the prince on that occasion is mentioned with the most scrupulous minuteness. He first names twelve of the most illustrious persons in his court to accompany him, and to hold the plow after he has performed his part of the ceremony. These are always three princes of the blood, and nine presidents of supreme courts. The places of those who are too old or infirm to undergo this labour may be supplied by their successors, but they must always be authorised by the emperor.

This festival is preceded by a sacrifice which the sovereign offers up to the *Chang-ti*, or Supreme Being. The

emperor prepares himself by three days fasting, and those who are to attend him submit to the same regulations. Others are appointed by the emperor on the evening before the ceremony, to prostrate themselves at the sepulchre of his ancestors, and to acquaint them that on the day following he intends to celebrate a grand sacrifice.

The place where the emperor offers up the spring sacrifice, is a small mount, a few furlongs distant from the city, fifty feet in height : this elevation is expressly prescribed by the rules of the ceremony, and cannot be dispensed with. The emperor, who sacrifices under the title of sovereign pontiff, invokes the *Chang-ti*, and prays for abundance in favour of his people. He then descends, accompanied by the princes and presidents, who are to put their hands to the plow along with him. The field set apart for this purpose is at a small distance from the mount. Forty labourers are selected to yoke the oxen, and to prepare the seeds which the emperor must sow. These seeds are of five different kinds, and such as are considered as the most useful and necessary, viz. wheat, rice, millet, beans, and another species of millet, called by the Chinese *Cao-leang*. These are brought to the spot in magnificent boxes, carried by persons of the most distinguished rank.

The emperor takes hold of the plow, and turns up several furrows. The princes do the same in succession, and after them the presidents. The sovereign then throws into the earth the five kinds of seed before mentioned, after which four pieces of cotton cloth, proper for making dresses, are distributed to each of the labourers who assisted in yoking the oxen, and who pre-

pared the feeds. The same present is made to forty other persons, more advanced in years, who have been only spectators of the ceremony. This ceremony certainly strikes the minds of the labouring people, and greatly contributes to encourage their industry.

We cannot judge of the Chinese peasantry from those of Europe; especially in what relates to the advantages acquired by education. Free schools are very numerous in every province of China, and many of the villages are not destitute of this advantage. The sons of the poor are there received as readily as those of the rich, and their duties and studies are the same; the attention of the masters is equally divided between them; and from the most obscure source talents often spring, which afterwards make a conspicuous figure on the grand stage of life. Indeed, nothing is more common in China, than to see the son of a peasant, governor of that province in which his father long toiled, in cultivating only a few acres.

The Chinese have been greatly reproached for their inhumanity in murdering and exposing their children. And though neither the one nor the other is authorized by any law, both, and particularly the latter, are sanctioned by circumstances; but these melancholy scenes are however much less frequent than has been reported in Europe.

The crime of murdering children, in China, is most commonly owing to the fanaticism of idolatry—a fanaticism which prevails only among the lowest of the people, and is in obedience to the oracle of a bonze to deliver themselves from the power of magic spells, or to discharge a vow. These infatuated wretches then pre-

precipitate their children into the river, by which they imagine they make an expiatory sacrifice to the spirit of the river.

It frequently happens that the bodies of children which are seen floating on the water, have not been thrown into it till after their death ; and the same likewise is the case with many of those found in the streets, or lying near the public roads. This has given occasion to think the crime of murder more common than it is. The poverty of the parent suggests this step, because their children are then buried at the expence of the police.

With respect to those children who are exposed alive, government employs as much vigilance to have them carried away, as it bestows care on their education. This certainly is tolerating the custom, and giving people intimation to expose their children in the night time, and, no doubt, encourages the practice ; but the dictates of humanity seem here to be united with those of policy.

Nothing is neglected in China that has any relation to government, and administration consider even the gazette as an essential part of the political constitution. This gazette is printed daily at Pe-kin, and is circulated throughout every province of the empire. It contains an account of all those objects to which the attention of administration is directed, and administration are remiss in nothing ; they enter into the minutest details ; grant succour in proper season ; reward with liberality, and punish with justice. Nothing is inserted in this gazette which has not been submitted to the emperor, or which has not come immediately from him ; and inevit-

able death would be the consequence to any one who should insert any thing false in this ministerial paper.

No law or sentence is of any force until the emperor's seal is affixed to it. This seal is about eight inches square, of fine jasper, a kind of precious stone highly valued in China. The sovereign only is entitled to have a seal of this substance. Those which he gives to princes are made of gold ; those of the viceroys and great mandarins, of silver ; and those of inferior mandarins or magistrates must be made of lead or copper ; and their size is larger or smaller, according to the rank which they hold as mandarins, or in the tribunals.

The authority of inspectors sent into any of the provinces, is confirmed also by the seal of the emperor. The duty of these deputies is to examine into the conduct of governors, magistrates, and private individuals ; and if any of them think it his duty to summon the viceroy before his tribunal—this great man, with all his importance, is obliged to attend. Has a superior behaved ill to an inferior magistrate—the former becomes the prisoner of the inspector ; and, until he has cleared himself from every imputation, he is suspended from his office. The viceroy, on the contrary, is permitted to enjoy his, until the inspector's report is made to the emperor, which generally decides his fate.

The emperor himself sometimes thinks proper to discharge the duty of these inspectors in some of the provinces ; and *Kang-hi*, one of the most celebrated of the Chinese monarchs, gave, in the like circumstance, a memorable example of severe justice. Having retired a little way from his attendants, he perceived an old man weeping bitterly : ‘ What do you weep for ? ’ said

the emperor. ‘My lord,’ replied the old man, who did not know the person of his sovereign, ‘I had only one son, in whom all my hopes were centered, and who might have become the support of my family ; a Tartar mandarin has torn him from me, and carried him away by force. I am now deprived of every assistance, and know not where to seek relief ; for how can a poor feeble old man like me obtain justice from the governor against a powerful man !’—‘Your son will be restored,’ said the emperor, without making himself known :—‘conduct me to the house of the mandarin who has been guilty of this act of violence.’ The old man obeyed, and after having travelled two hours, they arrived at the mandarin’s house, who little expected such a visit.

The emperor’s retinue arrived almost at the same time as the prince ; and the house of the mandarin was soon filled and surrounded. As he could not deny his guilt, the emperor immediately condemned him to lose his head ; and this sentence was executed upon the spot. The emperor then turning towards the old man, with a grave tone, addressed him thus : ‘I appoint you to the office of the criminal whom I have now put to death ; be careful to discharge the duties of it with more moderation than your predecessor, and take warning by his crime and punishment, lest you yourself become an example to others.’

The viceroy of a province is distinguished by the title of *Tsong-tou* ; and possesses in his district a power almost unlimited. When he goes round the province to discharge the duties of his office, his retinue displays imperial pomp and magnificence, and he never quits his

palace without a guard of an hundred men. He is receiver-general of the taxes collected in his province, which he transmits to the capital after reserving what is necessary for the wants of the province. All law-suits must be brought before his tribunal, and he has the power of condemning criminals to death : but neither his sentence, nor those of the criminal court, can be executed until they have been confirmed and approved by the emperor.

Every *Hien* or bailiwick is under the inspection of a mandarin, whose business is to administer justice, to settle any differences that may arise between individuals, and to inflict punishment on those who are in the wrong. He receives also the tribute which each family pays to the emperor.

Every three years the viceroy sends to court a report of the conduct and behaviour of the mandarins subordinate to him. This report determines their fate ; according to its contents, they are either continued or disgraced.

Those of whose conduct he makes an unfavourable report, are punished in proportion to their delinquency, and rewards are bestowed, according to the same rule, on those who have been mentioned in favourable terms.

A singular regulation exists with respect to degraded mandarins in China ; every mandarin who is removed to an inferior office, is obliged, at the head of all those precepts or warrants which he issues, to mention the number of steps he has lost, as follows : ‘ I, such a mandarin, degraded three, four, or six steps, according as the case may be, order and command,’ &c.

The inspector of a province has a very extensive authority over these inferior mandarins. He can, by his own power, deprive them of their employments, if their offence be great ; and he only consults the court in cases where immediate punishment is not necessary.

The father, son, brother, uncle, and grandson, are never admitted together into any of the tribunals at Peking ; and relations in the fourth degree cannot have a seat at the same time in any of the provincial tribunals.

All mandarins, whether Tartars or Chinese, of arms, or of letters, are obliged, every three years, to give in an exact account of the faults they have committed in discharging the duties of their office. This confession is examined at court, if it comes from a mandarin belonging to any of the four first classes ; but the confessions of the mandarins in the lower classes, must be laid before the provincial tribunal of the governor : government also makes private inquiry to discover whether in this confession strict regard has been paid to truth.

These informations are addressed to the Tribunal of Mandarins, and are there carefully examined ; the merits and demerits are carefully weighed in the balance of justice, and the names of the examined mandarins are afterwards formed into three classes. The first consisting of those for whom rewards and preferment are intended ; the second, of those whose conduct deserves reprehension, and to whom gentle admonition, accompanied with a few oblique hints respecting their future conduct, will be given ; and the third of those whom it is intended to suspend for a certain time, or to remove for ever from their employments.

We have already given an account of the war establishments, and military discipline of China. We shall, however, add a few words on that subject as far as it relates to the interference of government. Nothing is neglected by administration that can tend to excite emulation among the troops, or engage them to respect the civil laws.

A great part of the Tartar families are lodged in barracks, erected in the suburbs of Pe-kin, or in the adjacent country, where every common soldier is allowed a separate apartment for the use of his family, and there are houses for the officers, suited to their rank, and even public schools, where the Tartar youth receive a proper education.

The principal military offices are held by Tartars: this precaution is taken to maintain their conquest, independent of the superiority which they have over the Chinese, in point of warlike genius. In times of war an exact journal is kept of every military transaction, and those are particularly mentioned, who have given proofs of remarkable courage, or displayed examples of superior skill. Promotion is the consequence to those who have signalized themselves, if they survive; if not, the rewards which they have merited are conferred on their widows, children, or brothers. Neither the father of a numerous family, an only son, nor the son of an aged widow, is obliged to perform military service, unless the state be in great danger, or in cases of the most urgent necessity. Government then advances money to those who enlist; they also receive double pay; the first for themselves, and the se-

cond for their family : and this they enjoy till their return.

That esteem in which military men are held in time of danger, seems, in China, to cease, almost the instant that the danger is over. On these occasions, government bestows, with a lavish hand, distinctions, rewards, and honours of every kind ; and it extends its favours to the lowest military class. Does a common horse or foot soldier fall in battle, his hair, his bow, or his sabre, is transmitted to his family, to be interred, instead of his body, in the sepulchre of his ancestors. An eulogium, suited to what he has atchieved, is added, to be engraven on the tomb in which these relics are deposited. A still greater share of distinction is bestowed on officers who have fallen in defence of their country. Either their whole armour, their ashes, their bones, or their entire bodies, are conveyed to their relations. Their rank, or the manner in which they have distinguished themselves, generally serves as a rule upon these occasions : ceremonies are performed in commemoration of some, and monuments are erected to others. The body of an officer, or the hair of a common soldier, is thus often transported, to the distance of a thousand or fifteen hundred leagues. The latter, as well as the former, is mentioned with honour in the Gazette : his name thus passes before the eyes of the public, and thence into the General History of the empire.

The degradation, or dismissal of a superior officer in China, can neither fix a stigma on the character of his son, nor in the least impede his promotion. When the son is asked by the emperor respecting his family, he will reply, coolly—*My father was disgraced for a certain*

offence : my grandfather was beheaded for such a crime ; and yet, this acknowledgment is not in the least detrimental to the person who makes it.

We have already had occasion to mention in this work the princes of the blood in China, and as Europeans may form very false ideas respecting their situation, credit and influence in administration, we shall offer a few additional remarks. All their privileges consist in certain rights of representation, and in being tried by their peers only. They cannot depend upon that distinction which is conferred by riches, or annexed to place. Every thing in this methodical empire is submitted to an examination. The yellow girdle only is what these princes inherit by birth, and this right belongs only to those who are descended in a right line from the reigning dynasty. The names of their children, whether girls or boys, the year, month and day of their birth, are inscribed in a large yellow book, particularly appropriated for this purpose. An orange girdle is the distinguishing mark of collateral princes ; and the names of their children are registered in a red book. The emperor alone determines the surnames of princes of the reigning branch.

When the princes and princesses of the last class have attained to the age of fifteen, they present a petition to the emperor, requesting permission to marry. Princes of the direct line may omit this formula ; but if they are desirous of being connected by marriage with any of the Mogul or Kalka princes, they must first obtain the emperor's consent.

The rank even of the emperor's sons, except of his immediate successor, diminishes one degree every gene-

ration. At the seventh, the eldest of these branches only has a title to wear the yellow girdle ; the rest find themselves sunk to the rank of plain citizens.

An hereditary sovereignty passes, with all its rights, from one eldest son to another, unless the possessor forfeits his title by being guilty of some crime. In such a case, the emperor appoints to the succession, either one of his younger brothers, or a cousin ; but these must be chosen from the same branch, as the lawful branch cannot be deprived of this right, unless all those are condemned who compose it.

The only hereditary authority of the other princes exists among the troops called the Tartar bands where they enjoy that rank which they derive from their birth in every thing else, they are on a level with others ; at stated periods, they are subjected to a military examination ; and they are always promoted or degraded, according to their knowledge and skill. The heir apparent, and the princes, his sons, undergo the same trial, with this only distinction ; schools are established for their use only, and their literary and military examinations are made before their own masters. After these examinations, of which an exact register is kept, they are promoted, as opportunity offers, to offices of greater or less importance, according to the genius and abilities which they have displayed.

There are particular titles and degrees of rank which belong to the imperial family only ; but the law has prescribed the age at which they may be enjoyed, and the manner in which they must be obtained when claimed by birth right, as the recompense of merit, or when sought for by interest.

The title of prince does not convey to those who enjoy it, a right of sitting in any tribunal: on the other hand, as we have before observed, princes cannot be tried but by a tribunal established entirely for themselves. Neither their criminal nor civil affairs can be brought before any other court but the *Tsong-gin-fou*, or Tribunal of Princes. Whoever insults any prince of the imperial family, who is decorated with the yellow girdle, is put to death without remission. But this is not the case if the prince has omitted or neglected to put on his yellow girdle: the affair then becomes a case between citizen and citizen; and the aggressor escapes with a bastinading. A prince is, however, never exposed to this disgrace, even after he has been condemned by his tribunal; for he can commute corporeal punishment for a fine: and sentence of death passed against him, cannot be put in execution until the emperor's consent is obtained.

The privileges of untitled princes are much less extensive. The general police has almost the same authority over them as over every other citizen: it may reprimand and admonish them, and even commit them to prison. If they are brought before its tribunal to be tried, they are treated with the utmost rigour; and no sum of money, however great, can exempt them from punishment.

Thus have we briefly sketched the nature, policy, and administration of the Chinese government, a government which has existed through ages; for the new masters of China made no change: they adopted the ancient form, and it still subsists. The Tartar conquerors submitted to the laws and customs of the con-

quered; and were contented with reforming abuses, which had insensibly crept in, and which a wise government can neither tolerate nor permit. China, therefore, appears to have gained much by a revolution which seemed likely to occasion its ruin.

The Tartars have never yet given any but emperors worthy of governing this immense empire, and emperors who have always governed it by themselves. Whatever faults are discovered, are not, therefore, to be imputed to the Emperors, but to the system of government itself, which we may venture to pronounce radically bad, for such all governments must be that are not in the hands of the people themselves. These princes bestow more care and attention on the Chinese than on their natural subjects. If a dispute arises between a Chinese and a Tartar, the former must have greatly deviated from the rules of justice, if he is not found to be in the right, even by the tribunals, which are all composed of half Chinese and half Tartars. This policy is easily comprehended: but nevertheless it displays prudence and wisdom. The slightest fault committed by a Tartar mandarin is severely punished; but the punishment of the greatest is often mitigated, if the delinquent be a Chinese. It is among the Tartars in particular, that government endeavours to encourage a taste for arms, keep up discipline, and excite a military spirit. An officer of that nation is sure to be punished if he in the least neglects his duty; however small his offence may be, he is always dismissed. A Chinese officer may be forgiven, but a Tartar is never pardoned.

It will appear evident to the reader, that every person in China who holds a place under government, whether in the civil or military department, always imagines that he sees a sword suspended over his head. He cannot foresee his destiny even when cited before the emperor's tribunal. The time, particular circumstances, or the necessity there may be of making an example, sometimes all concur to render his punishment inevitable.

The faults punished with greatest severity are those which wound the interests of the people: they therefore seldom fall a prey to that class of petty tyrants, who, if not narrowly watched, might gradually defolate the empire. Every great mandarin is responsible for the faults committed by his subalterns; he is the inspector who watches over their conduct, and as we may say their surety; he would be punished for their faults, did he neglect to inform himself of them, or to expose them.

The literati are always honoured and esteemed: they enjoy every privilege and distinction annexed to that title; but government checks their pride, and encourages their labours. The severity of their examinations will prevent this class from multiplying too much; it will be less numerous, but more learned and useful.

The Tartar government bestows more care and attention on this class of people, than on any other. No commotion, however small, no insurrection, however slight, remains unpunished, and the mandarin who has occasioned it, or who did not endeavour to prevent it, is treated with still greater severity. In a word, the

present government is so rigid towards the great, and so mild and friendly to the people, that it is doubtful if they would not be as much afraid of losing their new masters, as their new masters would be of losing them.

GENERAL VIEW
OF THE
RELIGION OF THE CHINESE.

TO judge properly of the religious system of the Chinese, the ancient and permanent religion of the state must not be confounded with popular superstitions introduced in latter ages. The primitive worship of the ancient Chinese has continued invariably the same, even to the present time. This doctrine of the early ages has experienced no change from a long succession of years, political revolutions, nor the fantastical dreams of philosophers; it is at present the only religion avowed by government, followed by the emperor, grandees, and literati, and authorised to be publicly taught. We shall therefore first collect those scattered opinions necessary to convey an idea of it to our readers, and afterwards give a detail of the modern sects.

ANCIENT RELIGION OF CHINA.

Father Amiot, an able judge of the literature, history, and ancient monuments of China, gives in the following words, the result of his long and laborious researches respecting the origin of the Chinese, and of their primitive religion.

“ The Chinese are a distinct people, who have preserved the characteristic marks of their first origin; a people whose primitive doctrine will be found to

“ agree in its essential parts with the doctrine of the
 “ chosen people, before Moses, by the command of God
 “ himself, had consigned the explanation of it to the
 “ sacred records ; a people whose traditional know-
 “ ledge, when freed from whatever the ignorance or
 “ superstition of latter ages has added to it, may be
 “ traced back from age to age, without interruption,
 “ even to the renewal of the human race by the grand-
 “ son of Noah.”

We have indeed, every historical probability to support us in believing, that the colony which first peopled China was composed of the immediate descendants of Noah. Full of respect for that distinguished patriarch, whom they considered as their common chief or head, they must have carried along with them the paternal instructions they received from his mouth, his precepts respecting the belief and religious worship which prevailed at that time, and the whole treasure of antediluvian knowledge. The traditions of the patriarchs no doubt formed the first religious code of the colonies that departed from the plains of Shinar ; and these traces of primitive religion may be found in the oldest books of the most ancient nations. The canonical books of the Chinese every where confirm the idea of a Supreme Being, the Creator and Preserver of all things. They mention him under the names of *Tien*, or *Heaven* ; *Chan-tien*, or *Supreme Heaven* ; *Chan-ti*, or *Supreme Lord* ; and of *Hoang-chan-ti*, or *Sovereign and Supreme Lord* : names corresponding to those which we use when we speak of divinity ; *God*, the *Lord*, the *Almighty*, the *Most High*. “ This Supreme Being,” say the books, “ is the principal of every thing that ex-

“ists, and the Father of all living ; he is eternal, im-
“moveable, and independent ; his power knows no
“bounds ; his sight equally comprehends the past, the
“present, and the future, and penetrates even to the
“inmost recesses of the heart. Heaven and earth are
“under his government : all events, all revolutions are
“the consequences of his dispensations and will. He
“is pure, holy, and impartial ; wickedness offends his
“sight ; but he beholds with an eye of complacency
“the virtuous actions of men. Severe, yet just, he
“punishes vice in an exemplary manner, even in princes
“and rulers, and often precipitates the guilty, to crown
“with honour the man who walks after his own heart,
“and whom he hath raised from obscurity. Good,
“merciful, and full of pity, he forgives on the repen-
“tance of the wicked ; and public calamities, and the
“irregularity of the seasons, are only salutary warn-
“ings, which his fatherly goodness gives to men, to
“induce them to reform and amend.” Such are the
character and attributes of the Divinity which are de-
clared in almost every page of the *Chou-king*, and
other canonical books.

Do destructive rains, or excessive drought, threaten
to destroy the rising crops, and to blast the hopes of
the husbandman—is a virtuous emperor attacked by
sickness, and is the life of the father of his people in
danger—sacrifices are immediately prepared, and so-
lemn vows are addressed to the *Tien*, and often not in
vain. Has a wicked prince been struck dead by light-
ning—this punishment is not considered as the effect
of chance, it is attributed to the anger of the *Tien*, to
his visible justice, and to the power of his avenging arm.

The conduct of the first emperors in times of disaster and public calamity, prove what exalted notions they had formed of the justice and holiness of the Supreme Being. Not contented with putting themselves under the protection of the *Tien*, with offering sacrifices, and addressing prayers to him, they aimed to discover what secret faults they had committed, which might have called down the vengeance of Heaven on their people. They often acknowledged their faults in presence of the whole Nation assembled; they confessed they were sufficient to excite the indignation of Heaven, and offered themselves as victims to avert its vengeance from their people.

We see, in these monuments of remote antiquity, the most evident traces of the patriarchal faith; and that the ancient Chinese worshipped only one Supreme God, whom they consider as a free and intelligent Being, and as an all-powerful, avenging, and rewarding Spirit.

This religious doctrine of the first emperors of China has been supported and continued under the following reigns to the present time.

All those revolutions which shake thrones, and change the face of empires, are by the Chinese constantly attributed to the supreme direction of the Sovereign Lord of Heaven. *Tcheou-kong* thus expresses himself in the xiv. chap. of the *Chou-king*: “Ye who have been ministers and officers under the dynasty of *Ing*, give ear, and listen. The *Chang-ti*, incensed against your dynasty, destroyed it; and, by an order full of affection for our family, he hath given us authority to exercise sovereign power in the kingdom of *Ing*: he was de-

firous that he might finish the work he had begun. What hath passed among the people, hath shewn us, how formidable the Lord of Heaven is. The king of the dynasty of *Hya* performed no action agreeable to his people; for this reason, the Lord of Heaven loaded him with calamities, to instruct him, and make him sensible of the errors of his ways; but this prince was intractable; he uttered words full of pride, and gave himself up to every kind of debauchery; Heaven, therefore, shewed no farther regard for him: he was deprived of his kingdom, and punished. *Tchang-tang*, founder of your dynasty, was commissioned to execute the orders of Heaven; he destroyed the dynasty of *Hya*, and, in its stead, established a wise king, to govern the people of the empire. *Tcheou*, the last prince of your dynasty, neglected the laws of heaven; he neither informed himself of the care which his ancestors took to preserve their family, nor did he imitate their zeal and diligence: for this reason, the Sovereign Lord abandoned him, and brought him to punishment. Heaven did not support him, because he deviated from the paths of equity and justice. No kingdom, great or small, in the four quarters of the world, can be destroyed, unless such be the will of Heaven."

Vou-vang, in the second year of his reign, was attacked by a malady, which threatened his life; his brother, who tenderly loved him, had recourse to the *Chang-ti*, to beg, that a prince might be spared, whose life was so necessary for the welfare and happiness of his people. He thus addressed him, "Thou, O Lord! didst place
"him on the throne, and establish him the father of
"his people. Wilt thou then punish us by his loss?

“ If a victim be necessary to satisfy thy justice, I offer thee my life ; I will yield it up as a voluntary sacrifice, provided thou wilt preserve my brother, my master and my sovereign.”

Tchin-van, when seated on the throne, shewed the same respect for the Lord of the Universe : “ How- ever high I may be exalted above the rest of mankind,” says he, in the *Chou-king*, “ I am, nevertheless, one of the little subjects of the *Chang-ti* : can I forget to render him homage ?”

The *Chi-king* informs us, what sentiments of gratitude *Chao-vang* entertained for the blessings bestowed upon him by the *Chang-ti*.—“ Rejoice, my people,” said he one day to the labourers ; “ it is now only the end of spring, and you are about to gather in the fruits of autumn ; your fields, but lately sown, are already loaded with an abundant crop. Let thanks, therefore, be given to the *Chang-ti*, who enables us so soon to enjoy his beneficent gifts. For this reason, I will not wait until the end of autumn, to present myself before him, and to thank him for so sudden a fertility.”

Bad princes intervened amongst a succession of good emperors ; and a *Li-vang* forgot the examples of his pious ancestors, and gave himself up to the caprice of his pride. The *Chi-king* observes, that “ the silence of the *Chang-ti* appeared then to be an enigma, and it might have been said, that his Supreme Providence had belied itself ; every thing prospered with this wicked prince ; the people were intimidated : even the censors of the empire applauded his errors.—What, then, is there no longer justice in Heaven ? Shall the

impious enjoy, peaceably, the fruit of their crimes ? Attend, and you will soon see, that the *Chang-ti* keeps his arm so long at rest, in order only to strike with redoubled force : for the people, harassed by oppression, rose up against that tyrant, killed the flatterers who surrounded his throne, and would have sacrificed the prince himself to their fury, had he not escaped by a precipitate flight.”

The emperor *Ton-tching*, who succeeded *Kang-hi*, in 1722, furnishes us with a sufficient proof, that the same sentiments respecting the being of a God were held in veneration during his reign. The following decree published by him, throughout the whole empire, forms a kind of confession of faith, and a declaration of what he viewed as the religion of his subjects. The occasion of its publication is sufficiently expressed in the preamble.

“ Some of the principal officers of our provinces
 “ have given a wrong interpretation to the meaning of
 “ our orders, transmitted to them, respecting the means
 “ of preventing the damage occasioned in the country
 “ by destructive insects, and have understood them in a
 “ sense quite different from our intention. They have
 “ erroneously concluded, that, I have fallen into the
 “ ridiculous error of those who believe in the spirits cal-
 “ led *couei-chin*, as if I imagined, that prayers offered up
 “ to these pretended beings, could remedy our present
 “ afflictions. My meaning, therefore, is as follows :

“ Between the *Tien* or *Supreme Being* and man there
 “ is a relation, a certain and infallible correspondence,
 “ as to what concerns punishments and rewards. When
 “ our plains are desolated, either by inundations.

“drought or insects, what is the cause of our calamities? They are perhaps occasioned by the emperor himself, who deviates from that integrity and justice so necessary for good government, and thereby lays the *Tien* under the necessity of employing these punishments, to bring him back to a sense of his duty. Perhaps they may be occasioned by the principal officers of the province, upon which these misfortunes have fallen, in not consulting the public good, and neglecting to take justice as the rule of their conduct—And may not these calamities be owing to the governors of cities, who neither act with equity, nor give the people good examples or suitable instruction; or because, in certain provinces and districts, they violate the laws, contemn established customs, and lead disorderly lives? The heart of man being thus corrupted, that happy union which ought to subsist between him and the *Tien*, is interrupted and disturbed, and endless misfortunes overtake us: for, when men come short of their duty, that beneficent regard which the *Tien* had for them, becomes changed.

“Convinced of the truth of this infallible doctrine, when I am informed, that some province suffers, either by long drought, or excessive rains, I search my own heart carefully, examine my past conduct, and think of reforming those irregularities which may have crept into my palace. Evening and morning, and all the day long, do I confine myself within the bounds of fear and respect. I endeavour to give the *Tien* convincing proofs of my uprightness and piety, in hopes that, by a regular life, I shall be able to make

“ the *Tien* change the resolution which he hath formed,
“ of punishing us. It is in your power, O ye great
“ officers who govern provinces ! it is in your power to
“ assist me ; it is in yours, ye people, soldiers, and others,
“ of whatever quality or condition ye be, it is in your
“ power to acquit yourselves also of this duty : humble
“ yourselves with fear ; examine your own conduct ;
“ strive to attain to perfection ; aid and mutually ex-
“ hort one another ; reform your manners ; endea-
“ vour to correct your errors ; repent of your crimes ;
“ follow the paths of truth ; shun those of error ;
“ and be assured, that if we, on our parts, perfectly
“ discharge our duties, the *Tien* will suffer himself
“ to be moved by our well regulated conduct, and will
“ grant us his peace and protection. These injunctions
“ I cannot too often repeat. To prevent calamities,
“ there are no means more certain, than to keep a strict
“ watch over ourselves, to live in fear, and to strive for
“ perfection. When they tell you to pray, and to in-
“ voke spirits what do they mean ? It is, at most, only
“ to implore their mediation, to represent to the *Tien*
“ the sincerity of our respect, and the fervour of our de-
“ fires. To pretend, therefore, in any manner, that
“ these prayers, and these invocations, can remove our
“ calamities, and avert misfortunes, while we lose
“ sight of our duty, neglect to watch over our own con-
“ duct, live not in fear, and have not our hearts filled
“ with respect towards the *Tien*, in order to move him is
“ attempting to draw water from the stream, after hav-
“ ing shut up its source ; it is omitting the essential part,
“ and attaching ourselves to that which is accessory on-
“ ly. How can you hope, by such a conduct, to ob-
“ tain the accomplishment of your desires ?

“ Hear then again, what I think : I am clearly and
 “ fully persuaded, that there is, between the *Tien* and
 “ man, a reciprocal union, and perfect correspondence.
 “ It is for your instruction, O ye great officers ! it is for
 “ you, that I have not disdained to take up my pen, and
 “ to explain my thoughts in the clearest manner I could,
 “ in order that you may conform yourselves to the sen-
 “ timents which I have expressed. This is the only
 “ cause of the present instruction.”

The present emperor, who succeeded Yon-tching in 1736, holds the same sentiments ; and thus this doctrine of the existence and attributes of the Supreme Being, and of the worship and homage due to him, has subsisted in China without change, during a long series of ages. Indeed, if we consult all the monuments and canonical works of this nation, and if we search the ancient part of its annals, we shall not discover the least vestige of idolatry. The Chinese history, so minute in its details, and so particular in pointing out every innovation in established customs, makes no mention of any superstitious rite, contradictory to the belief and worship which we have attributed to the ancient Chinese : had there been any such, it would have undoubtedly spoken of them with the same exactness as that with which it relates the establishment of the sect of the *Tao-ssée*, and the introduction of the religion of the idol *Fo*, an idol brought from India in latter ages.

The existence of the Tribunal of Ceremonies, has without doubt greatly contributed to the preservation of the ancient religious doctrine ; for to this tribunal is assigned the care of inspecting every thing that relates to religious worship : it is obliged to prevent in-

novations; to suppress popular superstitions, and to chastise, and brand with some mark of infamy, impious or licentious writers. Their severity never pardons insults offered to the Diety, or to good manners. The ancient doctrine of the *Tien* has always found support in this tribunal; and to the constant uniformity of its decrees may be attributed its being at present the established and prevailing religion. The mandarins, who form this tribunal, may sometimes, in secret, and in their houses, give themselves up to superstitious practices; but, this personal attachment to particular acts of worship has no influence over their public conduct: when they sit on their benches, they know no other religion but that of the state.

The first sacrifices which the Chinese instituted in honour of the *Chang-ti*, were offered up to him on a *Tan*, or *Altar*, in the open fields, or on some mountain. §

Around the *Tan* was raised a double fence, called *Kiao*, composed of turf and branches of trees. In the space left between the fences, were erected two lesser altars on the right and left, upon which, immediately after the sacrifice offered up in honour of the *Tien*, they sacrificed also to the *Cheng*, that is to say, to the superior spirits of every rank, and to their virtuous ancestors. The sovereign alone, whom they considered as the high priest of the empire, sacrificed on the *Tan*.

In the early ages, when the empire, confined within narrow boundaries, presented only a small state and a rising population, a single mountain was sufficient for the sacrifices of the *Chang-ti*. But in process of time, the empire being considerably enlarged, *Hoang-ti* ap-

§ *Tan* signifies a round heap of stones or earth.

pointed four principal mountains, situated in the extremities of his states, and corresponding with the four quarters of the world, to be ever after places particularly consecrated, and set apart for the religious worship of the whole nation. In the course of every year, the prince went successively to offer up sacrifice upon each of these mountains, and thence took occasion to shew himself to his people, and to inform himself of their wants, that he might endeavour to relieve them.

Since the emperors *Tao* and *Chun*, different notions have been entertained respecting these sacrifices. We read in the *Chou-king*, and other fragments of the ancient Chinese history, that *Chun* ordained, 1st. That at the second moon, in which the vernal equinox fell, the sovereign should repair to the mountain *Tai-chan*, in the eastern part of China, and there offer sacrifices on a *Tan* within the fence of the *Kiao*, to beg that Heaven would deign to watch over the seed in the earth, then beginning to spring up. 2dly, That at the fifth moon, in which the summer solstice happened, the sovereign should perform the same ceremonies on the southern mount, and implore Heaven to diffuse warmth through the bowels of the earth, to add vigour to its fostering power, and give effect to its nutritive qualities. 3dly, That at the eighth moon, at which time the autumnal equinox fell, sacrifice should be offered on the western mountain to procure an abundant crop, and to prevent insects or destructive vermin, drought, or excessive moisture, winds, and all injuries of the air, from destroying the rising hopes of the labourer. And lastly, That at the twelfth moon, after the winter solstice, sacrifice should be offered up on the nor-

thern mountain, to thank Heaven for all the blessings received in the course of the year, and to solicit a continuance of them through that which was about to commence.

This custom subsisted a long time after *Hoang-ti*. The emperors of the dynasty of *Tcheou* added some other ceremonies, and a fifth mountain, which was supposed to form a centre to the other four. Since that time they have been called the five *Yo*, or mountains of sacrifice.

This institution, which subjected the emperor to regular journies, was however found to be attended with certain inconveniencies, to obviate which, a spot was consecrated in the neighbourhood of his palace, and substituted for the *Yo* on all occasions, when it was inconvenient for the sovereign to repair to the mountains of sacrifice. At this place an edifice was erected, which at once represented the *Kiao*, the *Tan* and the *Hall of Ancestors*, and in this the emperor offered the accustomed sacrifice.

The Hall of Ancestors made part of this edifice, because it was necessary for those who offered sacrifice to the *Chang-ti*, to repair first to this hall, and acquaint their ancestors what they were about to perform. Thither also they returned after sacrificing, to thank them for the protection they had procured from the *Chang-ti*, who had not disdained to receive the homage of their vows. They then offered up a sacrifice of thanksgiving, and performed certain ceremonies, to shew their respect.

This edifice received a different name and a new form under each of the three first dynasties. The *Hya* called

it *Cbé-ché*, the house of Generations and Ages—or, according to the interpretation of Father Amiot, a Temple in honour of him, who made generations and ages. It contained within its circumference five separate halls appropriated for different purposes. These halls had neither paintings nor ornaments of any kind; they presented only four bare walls in which windows were constructed for the admission of light. The stair-case that conducted to the principal entrance consisted of nine steps.

The *Chang* named this temple *Tchoung-ou*, or the *Renewed Temple*. It was employed for the same purposes, but it was much richer and better ornamented. The five separate halls were adorned with columns, over which were placed other columns which supported a second roof.

The same temple, under the dynasty of *Tcheou*, received the name of *Ming-tang*, or the *Temple of Light*. The emperors of that family aimed to bring back religious worship to its primitive purity, they therefore imitated the simplicity of the ancients, and ornamented their temples neither with superb columns, nor splendid roofs. The five halls were separated only by plain walls; one of them was the place of sacrifice, and the other four contained all those things which were necessary for sacrificing. This rude edifice had four gates covered with fine moss, representing the branches of which the double fence of the ancient *Kiao* were formed. This moss covered also the ridge of the roof, and the whole building was encompassed by a canal, which was filled with water at the time sacrifices were offered up. To this principal temple, a second was added, which they named *Tsing-miao*, or the *Temple of Neatness*. This last was used only for purifications and ceremonies prac-

tified in honour of ancestors ; the first being entirely consecrated to the worship of the *Chang-ti*.

Pe-kin contains at present two principal temples, the *Tien-tan* and the *Ti-tan* ; in the construction of which, the Chinese have displayed all the elegance and magnificence of their architecture. These two temples are both dedicated to the *Chang-ti*, but under two different titles ; in the one he is adored as the *Eternal Spirit*, in the other as *the Spirit that created and preserves the world*. The ceremonies with which modern sacrifices are accompanied, are greatly multiplied, and nothing can equal the splendour and magnificence with which the emperor is surrounded, when he performs this solemn and sacred duty. He alone, in quality of father, and head of the great family of the nation, has a right to offer up sacrifice to the *Chang-ti* ; and it is in the name of all the people that he prays and sacrifices. Some time before the day fixed for this important ceremony, the monarch, the grandees of his court, the mandarins, and all those who by their employments are qualified to assist, prepare themselves by retirement, fasting and continence. During that time the emperor gives no audience, and the tribunals are entirely shut. The mandarins of the Tribunal of Crimes, and every person who has been disgraced, is incapacitated from performing any office in these grand ceremonies. Marriages, funerals, rejoicings, entertainments, and festivals of every kind are then forbidden. On the day appointed for the sacrifice, the emperor appears with all the pomp and magnificence of power. His train is composed of an innumerable crowd, a multitude of princes, lords, and officers, surround him, and his march towards the *Tien-*

tan resembles a triumph ; the magnificence of every thing in the temple corresponds to that of the sovereign ; the vases, and all the utensils employed in sacrificing are of gold, and even the instruments of music are of enormous magnitude, and are never used any where else. If the emperor however never displays more pomp and grandeur than when he walks in procession to the *Tien-tan*, he on the other hand never appears more humbled and dejected than during the time he is sacrificing. By the manner in which he performs his prostrations, rolls in the dust, and speaks of himself to the Chang-ti, it is evident that he assumes this pomp and splendour only for the purpose of declaring, in a sensible and striking manner, the infinite distance which is between the Supreme Being and man.

The ceremony in which the emperor opens and tills the earth with his own hands, we have already noticed, as being an encouragement to agriculture, but we must not imagine this institution to be merely of a political nature, established only for this purpose ; it is certain that this ceremony has always been considered and practised as an act of religion. It is expressly said in the *Li-ky*, one of the ancient canonical books, that it is for the *Tsi* (*sacrifice to Heaven*) that the emperor himself tills the earth in the Kiao of the south ; it is to present an offering to him of the grain which has been gathered from it. It is also for the *Tsi*, that the empress and princesses breed silk-worms in the Kiao of the north ; it is in order to make vestments for sacrificing—If the emperor and princes till the earth ; if the empress and princesses breed silk-worms, it is to shew that respect and veneration, which they entertain for the Spirit who

rules the universe ; it is to honour him according to their ideas in the sublimest of duties.

SECT OF THE TAO-SSE.

The sect of the Tao-sse was founded by a philosopher named *Lao-kiun*, or *Lao-tse*, who came into the world 603 years before the Christian era. His father was a poor peasant, who from his infancy lived in a rich family as an inferior domestic ; he attained to the age of seventy without having made choice of a wife, but at length united himself to woman of the same rank, who was then in her fortieth year. The wonderful destiny of the son was foretold, according to popular report, by many remarkable circumstances which attended his birth. His mother, who happened to be one day in a retired place, conceived on a sudden, being impressed by the vivifying virtue of heaven and earth. She carried the fruits of her womb for the space of eighty years, but the master she served, enraged at her going with child so long, drove her from his house, and reduced her to the necessity of wandering about the country. At length, under a plum-tree, she brought forth a son, whose hair and eye-brows were entirely white. She at first gave him the name of the tree under which he was born ; but perceiving afterwards that the lobes of his ears were uncommonly long, she thence took occasion to form a surname, and called him, *Plum-tree-ear Ly-eul*. The people afterwards, struck with the whiteness of his hair, named him the *grey-haired child Lao-tse*.

We have little account of this philosopher during his infancy ; he was appointed librarian to one of the emperors of the dynasty of Tcheou, and afterwards raised to the rank of an inferior mandarin. His first employ-

ment, which placed him amidst books, inspired him with an ardent desire for study, and to this he entirely gave himself up, and acquired by close application, a profound knowledge of history and of ancient ceremonies. He died at Ou in an advanced age. The principal work he left to his disciples is the book Tao-te, which is a collection of five thousand sentences.

The morality of this philosopher has a resemblance to the doctrines of Epicurus. It consists principally in banishing vehement desires, and suppressing those impetuous passions, capable of disturbing the peace and tranquility of the soul. He taught that every wise man ought to be employed in endeavouring to live free from grief and pain, and in striving to glide gently down the stream of life, devoid of anxiety and care. In order to arrive at this state of happy repose, he exhorts his followers to banish all thoughts of the past, and to abstain from every vain and useless inquiry into futurity : observing that to plan out vast designs, to be harraised with a solicitous desire of executing them, to give up to the tormenting cares of ambition ; to seek for riches, and to become a prey to the sordid passion of avarice, is, to live not for one's self, but for posterity : and is he not, says he, a fool who sacrifices his repose and mental tranquility, to procure happiness to others, or to enrich a surviving son or nephew ? Even when in pursuit of felicity for ourselves, Lao-tse recommended moderation both in the desire, and the exertions to obtain it.

The disciples of this philosopher afterwards changed the doctrine which he had left them. As that passive state, and perfect tranquility of mind to which they en-

deavoured to attain, was continually disturbed and interrupted by the fear of death, they declared that it was possible to discover a composition from which a drink might be made that would render mankind immortal. This foolish idea led them to the study of chemistry, afterwards to search for the philosophers stone, till at length they gave themselves up to all the wild extravagancies of pretended magic.

The desire and hope of avoiding death by the discovery of so valuable a liquor, gained a number of partisans to this new sect; wealthy individuals, especially those of the female sex, shewed the greatest eagerness to be instructed in the doctrine of the disciples of *Lao-tse*. Magical practices, the invocation of spirits, and the foretelling future events by divination, made rapid progress throughout all the provinces of the empire. The credulity of some of the emperors gave an air of truth to the error; and the court was soon filled with an innumerable crowd of these false doctors, who were now honoured with the distinguished title of *tien-sse—celestial doctors*. *You-ti*, fifth emperor of the dynasty of the *Han*, shewed a passionate desire for the study of these mysteries. Death had deprived him of a favourite mistress, whom he ardently loved, and one of these impostors, *Tao-sse* found means, by incantations, so to work on his imagination as to give him a fancied sight of the woman whom he so tenderly loved; and this fancied apparition attached him more and more to the extravagant notions of the new sect. Grieved at this infatuation, one of the grandees of the empire, being in the emperor's presence when the mysterious beverage was brought him, suddenly seized the cup, and drank up

the whole liquor. Enraged at this act, the monarch caused him to be arrested, and gave orders for putting him to death. *Your order is of no avail, said the courtier, without any emotion ; it is not in your power to deprive me of life, since I have now rendered myself immortal : however, if I am still subject to the power of death, your majesty owes me much obligation, since you must thereby be convinced, that this liquor has not that virtue which is attributed to it, and that these impostors deceive you.* This answer saved the courtier's life, but it did not reform the monarch. He often drank the liquor of immortality ; but his health began to decline, and, after being made sensible of his mortality, he died, sadly deploring his own folly and credulity.

The death of the emperor did not retard the progress of the sect. Temples, consecrated to spirits, reared their heads in every corner of the empire ; and two of the most celebrated of the *Tao-ssé* were authorised to maintain public worship there, after the form which had been appointed for them. They likewise distributed and sold to the people small images, upon which were represented that immense crowd, both of men and spirits, with which they had peopled the heavens, and which they named *Sien-gin—Immortals*. These were worshipped as so many distinct deities, independent of the Supreme Being : in like manner several of the ancient kings were metamorphosed into gods, and also invoked.

Under the Tang, this superstition still continued. The founder of that dynasty erected and consecrated a magnificent temple to Lao-tse himself ; and another emperor of the same family caused the statue of this

philosopher to be placed with great pomp and solemnity in his palace.

The doctors Tao-ssé increased in number, and became more powerful than ever, under the dynasty of Song. Every fraud and deceit that cunning could suggest, or ingenuity invent, were employed by these impostors, to increase the reputation of their doctrine, and to insinuate themselves into the confidence of princes. On a dark night, they suspended at one of the gates of the imperial city, a book full of mystic characters and magical figures. At break of day, they sent notice to the emperor of the sudden appearance of this book, and publicly declared that it had fallen from heaven. The credulous monarch, followed by a numerous train, immediately repaired, on foot, to the spot, in order to take possession of the precious volume; and, having received it into his hands, in the most respectful manner, he carried it, as in triumph, to his palace, and shut it up in a golden box. The eighth emperor of the same dynasty carried his superstitious veneration for a celebrated Tao-ssé so far, that he publicly ordered him to be worshipped under the name of Chang-ti. Until that epoch, the most zealous partizans of Lao-tse had always reserved this name for the Supreme Being only. This impiety therefore shocked and disgusted the whole sages of the nation.

Time, which generally draws aside the veil of illusion and imposture, gave new strength and vigour to this contemptible sect; from age to age it acquired additional influence; the protection of princes; the support of the great; the scenes of admiration, or terror, employed by cunning and deceit, to strike the minds

of the ignorant people, all concurred to perpetuate and spread it, in spite of the continual opposition made to it by the wiser part of the nation, and the bold remonstrances which were presented to the emperor.

The Tao-sse, at present, offer up three different victims to the spirit which they invoke—a hog, a fowl and a fish. The ceremonies which they use in their incantations are various, according to the imagination and address of the person who practises them. Some drive a sharp stake into the earth; others trace out fantastical figures on paper, and accompany each stroke of the pencil with grimaces and horrible cries, and others make a hideous and frightful noise with kettles and small drums.

A great number of these Tao-sse in China pretend to be fortune-tellers. Although they have never seen the person who consults them, they address him by his name, give a particular account of his whole family, describe the situation of his house, tell him the names and number of his children, and twenty other particularities, which they are cunning enough to learn before-hand, by some means or other, but which astonish the illiterate part of the nation.

The chief of the Tao-sse is invested by government with the dignity of grand mandarin, and resides in a town of the province of Kiang-si, where he inhabits a sumptuous palace. The superstitious confidence reposed in him attracts an immense concourse of people, who flock thither from every part of the empire; some go to seek a cure for their diseases; others, to consult respecting what may befall them afterwards, and to get an insight into futurity. The Tien-sse distributes small

bits of paper, filled with magical characters, to all around him, who depart satisfied, and without regretting either the fatigue or expence which generally attends these pious pilgrimages.

SECT OF THE GOD FOE, OR FO.

This sect, still more pernicious, and much wider diffused throughout China than the preceeding, came originally from India. The doctors *Tao-ssé* had promised to a prince of the *Tchou*, and brother of the emperor *Ming-ti*, to make him enter into communion with spirits. This credulous and superstitious prince, having heard of a celebrated spirit in India, named *Fo*, by continued importunities prevailed on his brother to send an embassy to this foreign deity. The officer who was charged with this commission set out, accompanied by a train of seventeen persons, and directed his course towards India. When he arrived at the place of his destination, he found only two *Cha-men*, or votaries of *Fo*, whom, not willing to fail in his errand, he carried with him to China. He collected, at the same time, several images of *Fo*, or *Boudha*, painted on fine chintz, with forty-two chapters of the canonical books of the Indians, which he placed, together with the images, upon a white horse. This embassy returned to the imperial city in the eighth year of the reign of *Ming-ti*, and the sixty-fifth of the Christian era. Thus was the doctrine and worship of *Foe* first introduced into China, where in a short time, they made a rapid progress.

We have no certain knowledge of the birth-place of this pretended god; but his followers relate that he was born in one of the kingdoms of India, situated near the line, and that his father was a king. They assure

us that his mother, who was named *Mo-yé*, brought him into the world by the left side, and that she expired soon after her delivery ; that at the time of her conception, she dreamed that she had swallowed an elephant, and that this strange dream gave birth to the particular veneration which the kings of India have always shewn for a white elephant. “ As soon as this “ extraordinary child was born,” add they, “ he had “ strength enough to stand erect without assistance ; “ he walked seven steps, and pointing with one hand “ to the heavens, and with the other to the earth, cried “ out—*In the heavens and on earth there is no one but me “ who deserves to be honoured.*”

At the age of seventeen he espoused three wives, by one of whom he had a son called by the Chinese *Mo-beou-lo*. At nineteen he abandoned his home, his wives, and his children, and retired to a vast desert followed by four philosophers, to whose care he committed himself. At the age of thirty, he felt himself all on a sudden filled with the divinity, and he was metamorphosed into *Fo* or *Pagod*, according to the expression of the Indians. No sooner had he become a god, than he thought of establishing his doctrine and proving his celestial mission by performing miracles. The number of his disciples was immense, and his ridiculous errors soon spread through every part of India, and the higher extremities of Asia.

The priests attached to the worship of *Fo* are called *Talapoins* by the Siamese, *Lamas* by the Tartars, *Ho-chang* in China, *Bonzes* in Japan ; and it is under the latter appellation that they are generally known by Europeans.

One of the principal errors propagated by *Fo* is the doctrine of the metempsychosis, of which he appears to have been the inventor, as he lived at least five hundred years before Pythagoras. This doctrine of the transmigration of souls has given rise to that multitude of idols, which are revered in every place where the worship of *Fo* is established. Quadrupeds, birds, reptiles, and the vilest animals had temples, and became objects of public veneration, because the soul of the god in his transmigrations and metamorphoses might have inhabited their bodies.

We shall conclude this subject with the account given by the bonzes of this pretended deity. He had attained to the age of seventy-nine, when he perceived by his feebleness and infirmities, that his borrowed divinity could not prevent him from paying the debt of nature like other men. He was unwilling to leave his disciples without revealing to them the whole secret and hidden mysteries of his doctrine. Having, therefore, called them together, he declared, that till that moment he had always thought proper to speak to them in parables, and that for the space of forty years, he had disguised the truth under figurative and metaphorical expressions ; but being on the point of bidding them a long farewell, he would disclose his real sentiments, and unveil the whole mystery of his wisdom. *Learn then, said he, that there is no other principle of all things, but a vacuum and nothing ; from nothing all things have sprung, to nothing they must again return, and there all our hopes end.*

An infinitude of fables were spread by his disciples after his death. They affirmed that their master was still in life, that he had been already born eight thousand

times, and that he had appeared successively under the figures of an ape, lion, dragon, elephant, &c. Among his disciples, there was one who had been dearer to him than all the rest, to whom he committed his most secret thoughts, and whom he entrusted with the care of propagating his doctrine ; he is called by the Chinese *Moo-kiaye*. He desired him never to attempt to support his tenets by proofs and long reasoning, and commanded him to put only at the beginning of the books which he published : *Thus have I learned*. In one of his works the same *Fo* had made mention of another master still more ancient than himself, whom the Chinese name *O-mi-to*, and the Japanese *Amida*. The bonzes assure us that the latter became so eminently holy, that it is at present sufficient only to invoke him in order to obtain immediate pardon for the greatest crimes : the Chinese followers of *Fo*, have therefore almost continually in their mouth these two names, *O-mi-to*, *Fo* !

The last words of the dying *Fo* occasioned much trouble and division among his disciples. Some continued firmly to maintain the original doctrine, while others, embracing a second, formed a sect of atheists. A third party, who were desirous of reuniting the two former, gave rise to the celebrated distinction of the *external* and *internal doctrine*, one of which must naturally precede and dispose the mind for receiving the other. “ The *external doctrine*,” say they, “ is to the *internal* what the mould is to an arch which the builder is about to raise ; when the latter is constructed, the former is knocked down and becomes useless.” The case is the same with the two laws, the *external* and *internal* : when we rise to a knowledge of the second, we ought to abandon the first.

We shall not here attempt to examine all the errors contained in this internal doctrine : its folly and absurdity will appear sufficiently evident, if we only mention the ideas upon which it is founded. “Nothing is the beginning and end of every thing that exists ; from nothing our first parents derived their existence, and to nothing they returned after their death. All beings are the same, their only difference consists in their figure and qualities. This universal principle is extremely pure, exempt from all change, exceedingly subtle and simple ; it remains continually in a state of rest ; has neither virtue, power, nor intelligence ; besides, its essence consists in being free from action, without knowledge and without desires. To obtain happiness, we must endeavour by continual meditation, and frequent victories over ourselves, to acquire a likeness to this principle ; and to obtain that end, we must accustom ourselves to do nothing, will nothing, feel nothing, desire nothing. When we have attained to this state of happy insensibility, we have nothing more to do with virtue or vice, punishments or rewards, providence or the immortality of the soul.—The whole of holiness consists in ceasing to exist, in being confounded with nothing ; the nearer man approaches to the nature of a stone or log, the nearer he is to perfection ; in a word, it is in indolence and immobility, in the cessation of all desires, and bodily motion, in the annihilation and suspension of all the faculties both of body and soul, that all virtue and happiness consist. The moment that man arrives at this degree of perfection, he has no longer occasion to dread changes, futurity, or transmigrations, because he hath ceased to exist and is become perfectly like the god *Fo*.”

Extravagant and absurd as this philosophy appears, it found partisans in China, and the emperor *Kao-tsung* became so much infatuated with it, that he abdicated the throne, that he might be more at liberty to indulge himself in the practice of this extravagant doctrine, which entirely destroys morality, subverts society, and tends to annihilate that reciprocal relation which unites men together.

The external doctrine is better suited to the comprehension of the vulgar, and has, on that account, gained more followers. The following are the maxims and tenets preached up by the bonzes who profess this doctrine. They admit the distinction between good and evil; and that, after death, rewards will be bestowed on the good, and punishments inflicted on the wicked, in places destined for the souls of each; that the god *Fo* came upon earth to save mankind, and to bring back to the paths of salvation those who have strayed; that it is by him their sins are expiated, and that he alone can procure them a happy regeneration in the life to come. They enjoin the strict observance of the five following precepts; not to kill any living creature, of whatever nature it may be; not to take away the goods of another; not to pollute themselves by uncleanness; not to lie; and not to drink wine. They, above all, recommend the practice of certain acts of mercy; such as, to treat the bonzes well, to build monasteries and temples for them, and to supply them with every thing necessary, in order that they may be able, by the assistance of their prayers, and the penance which they impose, to merit forgiveness, and the remission of all their sins. “At the funeral of your parents, burn” say they,

“ paper gilt with gold or silver, dresses and silk stuffs :
“ these substances will be changed into real gold and
“ silver, and superb vestments, in the other world ;
“ and all these riches will be faithfully transmitted to
“ your fathers. Woe unto you, if ye do not obey these
“ holy precepts ! your souls will be delivered over, af-
“ ter death, to the severest torments, and subjected to
“ the most disgusting changes. Ye shall revive in the
“ form of dogs, rats, serpents, horses and mules ; and
“ ye shall be forever exposed to the most dismal and
“ wretched transmigrations.”

It is difficult to conceive the impression these threats and denunciations respecting futurity make upon the minds of the credulous Chinese : we may, however, form some notion of it by the following relation, taken from F. le Comte's Memoirs. “ I remember,” says he, “ that, being in the province of *Chan-si*, I was sent
“ for to administer baptism to a sick man, seventy
“ years of age, who lived on a small pension, which he
“ received from the emperor. As soon as I entered his
“ chamber—How much I am obliged to you, my good
“ father,” said he ; “ you are going to deliver me from
“ the greatest misery. You must know, my good
“ father, that, for a long time, I have subsisted on the
“ emperor's beneficence. The bonzes, informed of
“ whatever passes in the other world, have assured me,
“ that, out of gratitude, I shall be obliged to serve him ;
“ and that my soul will pass into one of his post-horses,
“ to convey his dispatches from court to the provinces.
“ They therefore exhort me to discharge my duty faith-
“ fully, after I shall have taken possession of my new re-
“ sidence, and neither to stumble, kick, bite or wound

“ any one.—*Make dispatch, say they to me, eat little, and*
 “ *be patient : by such a conduct, you will move the compassion*
 “ *of the gods, who of a good animal, sometimes makes a man*
 “ *of quality, or a great mandarin.* I confess to you, that
 “ this change makes me shudder ; and I cannot think
 “ of it without trembling : it haunts me all the night
 “ long ; and I often imagine, in my sleep, that I am in
 “ the harness, and ready to start on the first smack of
 “ the postilion’s whip. I awake all in a sweat, and half
 “ frantic, not knowing whether I am still a man, or me-
 “ tamorphosed into a horse. But, alas ! what will be-
 “ come of me, when my dreams are changed to reality ?
 “ Hear, then, worthy father, the resolution I have form-
 “ ed : I have been told, that those who profess your re-
 “ ligion, are not subjected to these miseries ; that those
 “ who are once men, always retain their figure ; and
 “ that they find themselves the same in the other world
 “ as they were in this. Receive me, therefore, among
 “ you. I well know it is an arduous task, to observe
 “ all the precepts of your religion ; but, were it still
 “ more difficult, I am ready to embrace it ; and, let it
 “ cost what it may, *I had much rather be a Christian than*
 “ *a beast.*”

Although the superstition of the Chinese has multi-
 plied, without end, the number of their idols, it does
 not appear, that they always entertain a sincere respect
 for these pretended deities. It often happens, that they
 are abandoned and neglected, as gods without power,
 particularly when they are too slow in granting those fa-
 vours which are requested from them : in such cases,
 the patience of their votaries becomes exhausted, and
 they carry their offerings somewhere else : others, less

moderate, treat them with the greatest contempt, kick them about, and load them with abusive language.—*Thou dog of a spirit, say they, we lodge thee in a commodious temple ; thou art well gilt, and thou receivest abundance of incense ; and yet, after all the care we bestow upon thee, thou art ungrateful enough to refuse us even things necessary.* They then tie the idol with cords, drag it through the kennels, and bespatter it with filth and nastiness, to punish it for all the perfume which they have uselessly wasted upon it. If, during this scene of folly, these frantic devotees should happen to obtain what they wish for, they carry back the image, with great ceremony, to its niche, after having carefully washed and wiped it : they then prostrate themselves before it, and make excuses for treating it with so little respect. *Indeed, say they, we were too rash ; but, after all, wast not thou in the wrong, to be so obdurate ? Why shouldst thou suffer thyself to be beaten, without necessity ? Would it have cost thee more to grant our requests with a good grace ? But, what is done, is done : let us think no more of it. We will gild thee again, provided thou wilt forget what is past.*

A ludicrous circumstance happened in the province of *Nan-kin*, at the time F. Le Comte resided there, which is a farther proof of the little respect which the Chinese sometimes entertain of their gods. A man whose only daughter lay dangerously sick, after having, in vain, tried the art of the physicians, resolved to seek the assistance of the gods.—Prayers, offerings, alms, sacrifices, all were employed to obtain the wished-for cure, and the bonzes, who fattened on the gifts promised it, on the faith of their idol, the power of which they much extolled. The girl, however, died ; and the father, in the

excess of his grief, meditated revenge : he resolved to accuse the idol with all the solemnity of form, and for this purpose he laid his complaint, in writing, before the judge of the place. After having represented the deceitful conduct of the unjust divinity, he affirmed, that exemplary punishment ought to be inflicted upon it, for having broken its word.—‘ If,’ said he, ‘ the *spirit* had power to cure my daughter, it was guilty of a gross fraud, in taking my money and suffering my daughter to die. If it had not power, why did it pretend to it? and by what right does it assume the character of a god? Is it for nothing that we adore it, and that all the province offers it sacrifice? In short, whether it was want of power, or malice in the idol; its temple should be rased, its ministers banished with disgrace, and itself punished in its own person.’

The judge considered the affair as important, and referred it to the governor, who, not liking to have any thing to do with the gods, desired the viceroy to examine it. The latter, after having heard the bonzes, who appeared much alarmed, called the complainant, and advised him to drop his suit. ‘ You are not prudent,’ said he, ‘ to quarrel with these kind of *spirits* : they are naturally malicious; and, I am afraid, they will serve you some disagreeable trick. Believe me you had much better listen to the proposals of accommodation which the bonzes will make you on their part. They have assured me, that the idol, on its part, will hearken to reason, provided you do not push things to the utmost extremity.’

The man persisted in his resolution, and protested, that he would rather perish than relax in his request.

‘ I am determined, my lord,’ said he. ‘ The idol imagined, that it might commit, with impunity, every kind of injustice, and that no one would dare to attack it ; but in this it was mistaken ; and we shall soon see which of us two is the most malicious and obstinate.’

The viceroy, finding he could not prevail on him to yield, ordered preparation to be made for trial ; but, at the same time, gave information to the supreme council at *Pe-kin*, before which the affair was carried, and where the parties, some time after, appeared. The idol did not want partisans, and the lawyers, well paid by the bonzes, found its rights incontestable, and spoke with so much warmth in its favour, that the god, in person, could not have pleaded better : but they had to do with a man of much penetration and shrewdness, who had prudently taken the precaution of supporting his proofs by a large sum of money, which he had well employed, in order to make his case clearer to the judges, persuaded that the devil would be very cunning indeed, if he could withstand such a weighty argument. After several pleadings, he completely gained his process, the idol was condemned to perpetual banishment, as useless in the empire ; its temple was rased, and the bonzes, who represented its person, were punished in an exemplary manner.

These bonzes are generally men without character, brought up from their infancy in effeminacy, luxury, and idleness, and who, having an aversion to labour, for the most part, devote themselves to that kind of life, merely for the sake of a subsistence. There is no artifice, therefore, which they do not employ to extort presents from

the superstitious adorers of *Fo*. The following is borrowed from the *New Memoirs respecting the present State of China*.

“ Two of these bonzes, strolling through the country,
 “ perceived, in the yard of a rich peasant, two or three
 “ large ducks. They immediately prostrated themselves
 “ before the gate, and began to groan and weep bitterly.
 “ The good woman, who saw them from her chamber,
 “ immediately came forth, to inquire into the cause of
 “ their grief. ‘ We know,’ said they, ‘ that the souls of
 “ our fathers have passed into the bodies of these ducks ;
 “ and the dread and apprehensions we entertain of your
 “ putting them to death, will infallibly deprive us of
 “ our lives.’—‘ It is true,’ she replied, ‘ we have resolv-
 “ ed to sell them ; but since they are your fathers, I
 “ promise you to preserve them.’ This was not what
 “ the bonzes wanted. ‘ Alas !’ said they, ‘ your hus-
 “ band, perhaps, will not have so much charity ; and
 “ you may rest assured, that we shall die, if any acci-
 “ dent befalls them.’ After a long conversation, the
 “ good woman was so affected by their apparent grief,
 “ that she entrusted them with the ducks, in order that,
 “ by feeding them for some time it might alleviate their
 “ distress, and afford them consolation. They receiv-
 “ ed them with respect, after having prostrated them-
 “ selves twenty times before them ; but, the very same
 “ evening, put their pretended fathers on the spit, and,
 “ together with some of their brotherhood, made a hear-
 “ ty meal of them.”

These bonzes are perfectly masters of all the resources of hypocrisy ; they embrace every occasion for cringing and fawning,* and they affect meekness and modest civi-

lity, which at first deceives, and prepossesses persons in their favour. When they cannot obtain gifts by cunning and address, they endeavour to procure them by submitting to the severest penances, and practising the most rigorous austerities. They are often in the squares, and other public places, exhibiting themselves as frightful spectacles of mortification. Some of them drag, with great pain, along the streets, large chains, thirty feet in length, which are fastened round their necks and legs, and some mangle their bodies, and make them appear all over blood, by flashing their flesh with a hard flint. In this situation they stop at the doors of people's houses. 'You see,' say they, 'what we suffer, that we may expiate your sins—can you be so hard-hearted as to refuse us a small alms?'

One of the most extraordinary penances we read of, is that mentioned by Le Comte, of which he himself was an eye-witness, and which he relates in the following words: 'I met, one day, in the middle of a village, a young, handsome bonze, whose mild and modest deportment, when he asked for alms, seemed well calculated to ensure him success. He was standing erect in a kind of narrow chair, the inside of which was stuck full of sharp spikes, placed very close one to another, in such a manner that he could not enjoy the least rest, without being wounded. Two men, hired for the purpose, transported him slowly from house to house, where he begged people to have compassion upon him. "I have shut myself up in this chair," said he "for the good of your souls, and am resolved never to quit it, until you have purchased all these nails." Each nail is worth five-pence; but there

¶ Their number exceeded two thousand.

‘ is none of them which will not prove a source of many blessings to you and your families. If you purchase one, you will perform an act of heroic virtue ; and the alms you bestow will not be given to the bonzes, to whom you may otherwise shew your charity, but to the god *Fo*, in honour of whom we are building a temple.”

‘ I at that time happened to be passing by ; he saw me, and paid me the same compliment as he did the rest. I told him that he was much in the wrong, to torment himself so uselessly in this world ; and I advised him to come forth from his prison, to go to the temple of the true God, in order to be instructed in celestial truths, and to submit to a penance much less severe, but far more salutary and effectual. He replied mildly, and with great coolness, that he was much obliged to me for my advice, but would be more so, if I would purchase a dozen of his nails, which would assuredly procure me a pleasant and safe journey. “ Hold,” said he, turning on one side, “ take these ; on the faith of a bonze, they are the best in my chair, because they hurt me more than the rest : they are, however, all of the same price.”

All the bonzes are not so penitent ; a great many of them renounce these painful means of procuring alms. To attain to the same end, others commit a thousand abominations in private, and even sometimes murder. ‘ Some years ago,’ says F. Le comte, ‘ the governor of a city, passing along the highway, with his ordinary train saw a crowd of people assembled together ; and being desirous to learn the cause of so great a concourse, he approached them. He found that the bonzes were

‘ celebrating an extraordinary festival ; and that they
‘ had constructed, on a large theatre, a very high ma-
‘ chine, at the top of which a young man put forth his
‘ head above a small ballustrade that ran quite round it.
‘ His arms and the rest of his body were entirely con-
‘ cealed ; and he had nothing free but his eyes, which
‘ he rolled about in a very wild manner. A little low-
‘ er on the theatre appeared an old bonze, who was ex-
‘ plaining to the people the sacrifice which that pious
‘ young man, as they called him, had resolved to make
‘ of his life, by throwing himself into a deep rivulet,
‘ which ran along by the side of the highway. “ He
“ will not die,” said he, “ because he must be received
“ at the bottom of the waters by the charitable spirits,
“ which will hasten to give him the most friendly re-
“ ception. In short, it will be the greatest happiness that
“ can befall him : a hundred other persons offered to sup-
“ ply his place ; but his zeal, piety, and virtues, have just-
“ ly entitled him to the preference.” The mandarin,
‘ after having heard this harrangue, said the young man
‘ shewed great courage ; but expressed his surprize, that
‘ he himself did not explain the motives of the sacrifice,
‘ and the cause of his adopting such a resolution. “ Let
“ him come down,” added he, “ that we may converse
“ a little with him.” The old bonze, frightened at this
‘ order, immediately opposed it, and protested that all
‘ would be lost, if the victim only opened his mouth ;
‘ and that he could not answer for the mischief that
‘ might thence arise to the province. “ The evil you
“ fear,” said the mandarin, “ I shall take upon myself ;”
‘ and at the same time ordered the young man to come
‘ down : but all the reply he made to these orders, was,

‘ by frightful looks, and a wild and irregular move-
 ‘ ment of his eyes, which seemed ready to start out of
 ‘ head. “ Behold these looks, and that agitation,”
 ‘ said the bonze ; “ and judge of the injury you do
 ‘ him ; he is about to fall a prey to despair, and if you
 ‘ persist, you will make him expire with grief.” The
 ‘ mandarin, who continued firm to his purpose, bid his
 ‘ attendants mount the theatre, and bring him down by
 ‘ force. They immediately obeyed, and found him
 ‘ closely bound and gagged. As soon as his cords were
 ‘ loosed, and he was in a condition to speak, he cried
 ‘ out, with all his might, “—Ah, my lord ! grant me
 ‘ vengeance on these assassins, who intended to drown
 ‘ me. I am a batchelor, going to court, to assist at the
 ‘ ordinary examinations. These bonzes seized me yef-
 ‘ terday, by force ; and this morning, before break of
 ‘ day, they bound me to that machine, in such a manner
 ‘ that I could neither move, nor utter the least com-
 ‘ plaint, determined to throw me into the water in the
 ‘ evening, and to perform their abominable mysteries
 ‘ at the expence of my life.” As soon as he began to
 ‘ speak, the bonzes betook themselves to flight ; but
 ‘ the officers of justice, who always make part of a go-
 ‘ vernor’s train, soon seized some of them. Their
 ‘ chief was thrown into the rivulet and drowned, and
 ‘ the rest we conducted to prison, and afterwards pu-
 ‘ nished according to their deserts.’

A letter of Father *Laureati*, an Italian Jesuit, furnishes
 us with an anecdote of a different kind, which enables
 us to form some notion of the voluptuous manners of
 these bonzes, and of the secret profligacy of their lives.
 —Near the city of *Fou-tcheou*, there was formerly a

famous pagoda, inhabited by the most distinguished bonzes of the province. The daughter of a Chinese doctor, who was going to her father's country house, accompanied by two female attendants, had the curiosity to enter this temple, and sent to beg of the bonzes, that they would retire, until she had said her prayers. The principal bonze, desirous of seeing this young female, concealed himself behind the altar. He had no sooner beheld her, than he was smitten with her charms; and he determined to gratify his brutal lust. He ordered some other bonzes, his confidants, to seize the two attendants; and he forced the young woman to submit to his desires, spite of all her cries and tears.

The father did not long remain ignorant of the cause of his daughter's absence: he knew she had entered the pagoda, and that she had then disappeared; he required, therefore, that she should be restored. The bonzes replied, she had visited their temple, but had departed after having said her prayers. The doctor, who had been educated with sentiments of the utmost contempt for the bonzes, applied to the Tartar general of the province, and demanded justice against the ravishers of his daughter. The bonzes then informed them, in a very mysterious manner, that the god Fo, having become enamoured of the young beauty, had carried her away, and the bonze who had committed the crime, then endeavoured, by a pathetic harangue, to convince the doctor how much honoured he and his family were by Fo, who had judged his daughter worthy of his company and love. But the Tartar general had too much good sense to give credit to these fables: he resolved to search the pagoda; and while he was prying

into every corner, and examining all its recesses, he heard some confused cries, which seemed to proceed from the bottom of a rock ; he immediately advanced towards the place, and perceived an iron gate, which shut the entrance of a grotto. Having ordered it to be broke open, he descended into a subterraneous apartment, where he found the daughter of the doctor, and above twenty other females, who had been confined in that dismal abode. The general, after having released them, set fire to the four corners of the edifice, and destroyed in the same flames, the temple, altars and gods, together with their infamous ministers.

Notwithstanding that infatuation which, for the most part induces the vulgar to support popular superstitions, a bonze is generally despised in China. The greater part of these impostors are sprung from the dregs of the people. To recruit and perpetuate their sect, they purchase young children, whom they initiate in all their mysteries, and to whom they reveal every trick and deception which may render their profession profitable: these afterwards succeed them, and carefully transmit their art and knowledge to other young bonzes, whom they educate in the like manner. They are, in general, very ignorant ; and the greater part would find themselves much embarrassed, were they required to give an exact account of the true doctrine of their sect.

Though they are not subject to a regular hierarchy, they have their superiors, whom they call *ta-ho-chang*, or grand bonzes. This rank secures particular distinction, and the first place in all religious assemblies at which they may be present. There are bonzes destined only for collecting alms ; others, better skilled in the

art of speaking, and to have acquired some knowledge of the Chinese literature, are commissioned to visit the literati, and to insinuate themselves into the houses of the great ; old men rendered venerable by length of years, and by a composed and grave deportment, are employed to exercise their talents among the female sex ; they preside in all their assemblies, which, though not common, are, however, held in several of the provinces. They are generally composed of fifteen, twenty, or thirty ladies, the greater part of whom are of some rank in life or rich widows. One of them is elected *superoir* for the space of a year ; at her house all the assemblies are held ; and all contribute towards the expence occasioned by ornamenting their oratory, by the celebration of certain festivals, and the assistance of the bonzes.

When no extraordinary business is to be transacted in these assemblies, a bonze is called who is almost always venerable on account of his age. He enters the chapel where the female devotees are assembled, and sings some anthems of the god *Fo*. At length, after having, for some time, repeated *O-mi-to, Fo !* and been stunned with the tinkling noise and din of several small kettles, upon which they beat, they place themselves at table, and mirth and good repast terminate the exercise of this noisy devotion. Festivals of this kind are, however, only common ceremonies.

On days of solemnity, they adorn their place of worship with several idols ; the bonzes also ornament it with a great number of paintings, in which are represented under different forms, the various punishments inflicted on the wicked in hell. A grand bonze is invited, who repairs thither, attended by his whole train of infe-

rior ministers. The prayers and feasting continue seven days ; and one of the most important cares which employ the assembly during this time is, to prepare and consecrate treasures for the other world. Their manner of proceeding in this mysterious operation is as follows :—They begin by constructing a small edifice of gilt or painted paper. This work is executed according to all the rules of the Chinese architecture, and is supplied with every utensil, piece of furniture and conveniency that are to be found in the houses of the great. This little palace is filled with a great number of boxes, painted and varnished, in which they deposit small bits of gilt paper. An hundred of these small boxes are destined for the purpose of redeeming the soul of some deceased person, either male or female, from the dreadful punishments to which the inexorable king of hell condemns those who have no treasure to present him. Twenty of those boxes are also laid in reserve, to gain over the members who compose the tribunal of the terrible prince of darkness. The house, its furniture, and the riches it contains, are all appropriated each to a particular use. The whole is intended to serve them as a lodging in the other world, and to enable them to procure an establishment there, by the acquisition of some important office. The whole deposit in these small boxes are put under the security of a paper padlock. The small palace is afterwards shut, and the key carefully laid by. When the person who has supplied the expence necessary for the construction of this palace happens to die, the whole is burnt, in great ceremony : with the key of the house are burnt those of the small coffers also, in order that the soul may take out all the treasures, which

are no longer plain paper, but become metamorphosed into solid ingots of pure gold and silver.

Men, also united by certain acts of devotion, in like manner, hold particular assemblies. The best known of this kind is that of the *Fasters*, *Tchang-tchai*: they are under the direction of a superior, who has generally a great number of disciples, named *tout-i*, subordinate to him. These give their master the name of *ssé-fou*, which signifies *father-doctor*. Little industry, and still less reputation for knowledge of piety, is necessary to arrive at this office.—When the chief of these *Fasters* is about to hold an assembly, all his disciples are ordered to repair to the place appointed for the purpose; and none of them must be absent on any account whatever. A seat is placed for the superior at the bottom of the hall and all the brotherhood, as they enter, prostrate themselves at his feet, and afterwards file off, in two lines, to the right and left, in which situation they remain. When the assembly is full, each recites his own private prayers; after which, they place themselves at table, to enjoy something more substantial.

These Chinese *Fasters* are not people devoted to abstinence, or who refrain, for a certain space of time, from taking any kind of nourishment.—Their fasting consists only in their renouncing the use of flesh, fish, wine, onions, garlick, and all heating aliments; but they reserve to themselves the liberty of eating as much as they please of other food, and at every hour of the day. It may be easily perceived, that any interdiction of this cannot be very mortifying in China, where the people, for the most part, are accustomed to live on herbs and rice only.

Pilgrimages, and places which give rise to them, are not wanting in China, among this sect. On certain mountains in every province there are temples, more or less revered, to which prodigious numbers of superstitious votaries repair. Those who are prevented by age, infirmities, or urgent business, from joining these devout caravans, commission some of their friends to bring them a large leaf filled with characters, and stamped by the bonzes in a particular corner. The centre of this leaf is occupied by the image of the god *Fo*. On the vestments of the god, and around his figure, are traced out a multitude of circles, of great use to these fanatics, who, whether male or female, wear, hanging from their necks, or around their arms, a kind of chaplet, composed of an hundred beads, of moderate size, divided by eight much larger : a bead, still bigger, in form of a small gourd, ornaments the top of the chaplet. These beads they roll between their fingers pronouncing the words *O-mi-to Fo !* and each of these invocations is accompanied by a genuflection. When they have completed the number of an hundred, equal to that of the beads, they mark, with a red stroke, one of the circles which surround the figure of the god *Fo* on the leaf stamped by the bonzes. This leaf becomes therefore the register of all the prayers which they have repeated in the course of their lives. To verify its authenticity, the bonzes are, from time to time, invited to their houses, where they attest the number of circles, marked with red strokes, and imprint their seals on the leaf. When one of them dies, this valuable memorial is carried at the funeral with the greatest solemnity, and deposited in a small box, closely shut, and sealed : this is

what they call *lou-in*, or a passport for the other world ; and it costs a large sum of money to have all these formalities observed ; but people seldom calculate expence, when they are desirous of ensuring themselves success in so dangerous a journey.

The little knowledge which the Chinese have of the effects that may be produced by nature, contributes much to preserve their superstitious credulity, and greatly facilitates the deceptions of impostors. The half-learned females, and almost every individual among the lower classes, never see any unexpected or extraordinary event, without attributing it to the influence of some evil genius. Every one creates a being of this kind to himself, in the folly of his own imagination ; one places it in some idol ; another in an old oak ; a third in a certain lofty mountain ; and a fourth, in the body of an enormous dragon, which inhabits the bottom of the sea : there are no sacrifices so absurd, or whimsical, which they do not invent, to appease this malicious demon. Others entertain different notions respecting these mischievous spirits : according to them, they are the souls, or rather the purified and ærial substance of animals, such as foxes, cats, apes, tortoises, frogs, &c. which, they affirm, have the power of divesting themselves of all the gross and earthly particles which entered into their composition when living ; that they then become pure essences, and take delight in tormenting men and women, in disconcerting their projects, and exposing them to different diseases. For this reason, when they fall sick, they consult no other physicians but the *Taoïse* ; and, as soon as they arrive, the house resounds with the din and noise which these priests make,

in order to banish the malignant spirits that persecute and harass their patients.

There are other superstitious practices to which the Chinese are also much addicted, but we should far exceed our bounds, were we to relate the ideas of the Chinese respecting calculating destinies, consulting oracles, the lucky and unlucky situation of houses, the quarter which doors ought to front, and the plan and day proper for constructing the stoves in which they cook their rice. But the object on which they employ the greatest care, is the choice of the ground and situation proper for a burying-place. Some quacks follow no other profession than that of pointing out mountains, hills, and other places which have an aspect favourable for works of that kind. When a Chinese is persuaded of the truth of such information, there is no sum which he would not sacrifice in order to obtain a possession of the fortunate spot. The greater part of the Chinese are convinced, that all the happiness and misfortunes of life depend upon it. If this or that person is endowed with a greater share of genius and abilities ; if any one rises rapidly to the degree of doctor ; if he is promoted to the rank of a superior mandarin ; if he is blessed with a numerous progeny ; or if he is less subject to severe maladies than others ; and if, in his commercial transactions, all his projects succeed, this, according to them, is not to be attributed to his knowledge, activity, or honesty, but because his houses and the burying-places of his ancestors have a happy situation.

JEWES AND MAHOMETANS.

The discovery of a synagogue in an empire so remote, is a circumstance too interesting to be omitted. This

Jewish colony appeared in China under the dynasty of the *Han*, who began to reign in the year 206 before Christ. It is reduced to a small number of families, who are established only at *Cai-fong*, the capital of the province of *Ho-nan*. As we are indebted to *F. Gozani*, a Jesuit missionary, for the first knowledge of these Chinese Jews, we shall give the account of them in his own words.

‘ I had a long conversation with them; and they shewed me their inscriptions; some written in Chinese, and others in Hebrew. I saw also their religious books, and they suffered me to enter the most secret place of their synagogue, to which they can have no access themselves, it being reserved for the chief of the synagogue whom they call *Cham-kiao*, and who never approaches it but with the most profound respect.

‘ There were thirteen tabernacles placed upon tables, each of which were surrounded by small curtains. The Pentateuch was shut up in each of those tabernacles, twelve of which represented the twelve tribes of Israel, and the thirteenth Moses. The books were written on long pieces of parchment, and folded upon rollers. I obtained leave from the chief of the synagogue to draw the curtains of one of these tabernacles, and to unroll one of the books which appeared to me to be written in a hand exceedingly neat and distinct. One of these books had been luckily saved from the great inundation of the river *Heang-ho*, which overflowed the city *Cai-fong-sou*, the capital of the province. As the letters of this book have been wetted, and on that account are almost effaced, the Jews have, at great pains, got twelve copies made, which they preserve in the twelve tabernacles abovementioned.

‘ There are to be seen also in two other places of the
 ‘ synagogue coffers, in which are shut up with great
 ‘ care several other little books, containing different di-
 ‘ visions of the Pentateuch of Moses, which they call
 ‘ *Ta-kim*, and other parts of their law. They use these
 ‘ books when they pray ; they shewed me some of them,
 ‘ which appeared to be written in Hebrew : they were
 ‘ partly new and partly old, and half torn.

‘ In the middle of the synagogue stands a magnificent
 ‘ chair, raised very high, and ornamented with a beau-
 ‘ tiful embroidered cushion. This is the chair of Moses,
 ‘ in which every sabbath, and on days of great solem-
 ‘ nity, they place the Pentateuch, and read some portions
 ‘ of it. There also may be seen a *Fan-sui-pai*, or paint-
 ‘ ing, on which is inscribed the emperor’s name, but
 ‘ they have neither statues nor images. This synagogue
 ‘ fronts the west, and when they address their pray-
 ‘ ers to the Supreme Being, they turn towards that quar-
 ‘ ter, and adore him under the name of *Tien*,, *Cham-tien*,
 ‘ *Cham-ti*, and *Tcao-van-voe-tche*, that is to say, *Creator*
 ‘ *of All Things*, and lastly, of *Van-voe-tchu-tcai*, *Governor*
 ‘ *of the Universe*. They inform me, that they had ta-
 ‘ ken these names from the Chinese books, and that
 ‘ they used them to express the Supreme Being and first
 ‘ cause.

‘ In going from the synagogue, I observed a hall,
 ‘ which I had the curiosity to enter, but found nothing
 ‘ remarkable in it, except a great number of censers.
 ‘ They told me that in this hall they honoured their
 ‘ *Chingins*, or the great men of their law. The largest
 ‘ of these censers, which is intended for the patriarch
 ‘ Abraham, stands in the middle of the hall, after which

‘ come those of Isaac, and of Jacob, and his twelve
 ‘ branches, or the twelve tribes of Israel; next are
 ‘ those of Moses, Aaron, Joshua, Esdras, and several
 ‘ other illustrious persons, both male and female.

‘ As the titles of the books of the Old Testament
 ‘ were printed in Hebrew at the end of my Bible, I shew-
 ‘ ed them to the *Cham-kiao*, or chief of the synagogue;
 ‘ he immediately read them, though they were badly
 ‘ printed, and informed me that they were the names of
 ‘ their *Chin-kim*, or Pentateuch. I then took my Bible,
 ‘ and the *Cham-kiao* his *Beresith*, for thus they name the
 ‘ book of Genesis; we compared the descendants of
 ‘ Adam, until Noah with the age of each, and we found
 ‘ the most perfect conformity between both. We af-
 ‘ terwards ran over the names and chronology in Ge-
 ‘ nesis, Exodus, Leviticus, Numbers and Deuteronomy,
 ‘ which compose the Pentateuch, or five books of Moses.
 ‘ The chief of the synagogue told me, that they named
 ‘ these five books *Beresith*, *Veclesemoth*, *Vaiicra*, *Vaiedab-*
 ‘ *ber*, and *Haddebarim*. Some of these they opened,
 ‘ and presented to me to read, but it was to no purpose,
 ‘ as I was unacquainted with the Hebrew language.

‘ Having interrogated him respecting the titles of the
 ‘ other books of the Bible, he replied, that they were in
 ‘ possession of some of them, but that they wanted a good
 ‘ many, and of others they had no knowledge. Some
 ‘ of his assistants added, that they had lost several books
 ‘ in the inundation of the *Hoang-ho*, of which I have
 ‘ spoken. Their ancient rabbies have mixed several
 ‘ ridiculous tales with the facts recorded in scripture,
 ‘ and even in the five books of Moses. They told me
 ‘ such a number of extravagant fictions on this subject,

‘ that I could not forbear laughter ; from hence I concluded that they were Talmudists. But this can be determined only by one versed in the scriptures, and well acquainted with the Hebrew language.

‘ These Jews still preserve several of the ceremonies mentioned in the Old Testament ; such as circumcision, which they say originated from the patriarch Abraham ; the feast of unleavened bread ; the paschal lamb, in commemoration of their departure from Egypt, and of their passage through the Red Sea ; the sabbath, and other festivals prescribed by the ancient law.

‘ All these Jews, called in China *Tiao-kin-kiao*, compose at present only a few families, the names of the principal of which are : *Thao, Kin, Che, Cao, Theman, Li, Ngai*. They form alliances with one another, and never mix with the *Hoei-hoei*, or Mahometans.

‘ They have no other synagogue but the one in the capital of *Ho-nan*. I perceived in it no altar, nor any other furniture, but the chair of Moses, with a censer, a long table and large chandeliers, in which were placed candles made of tallow. This synagogue resembles our European churches ; it is divided into three aisles, that in the middle is occupied by the table of incense, the chair of Moses, the painting, and the tabernacles already mentioned, in which are preserved the thirteen copies of the Pentateuch. These tabernacles are constructed in the form of an arch, and the middle aisle is like the choir of the synagogue, the two others are set apart as places of prayer, and for the adoration of the Supreme Being. Within the building there is a passage which runs quite round it.’

Father *Gozani* adds, that these Jews, in their inscriptions, call their law *Xfelals-kiao*, or the law of Israel, also *Kou-kiao*, or *Ancient Law* ; *Tien-kiao*, the *Law of God*, and *Tien-kin-kiao*, to signify that they abstain from blood. They told him that their ancestors came from a kingdom of the west, called the kingdom of *Judah*, which *Joshua* conquered after they had left Egypt, crossed the Red Sea and traversed the desert ; and that the number of the Jews who departed from Egypt amounted to sixty *ouan* ; that is to say, to six hundred thousand men. They spoke to him of the book of Judges, and of David, Solomon, and Ezekiel, who raised up dry bones ; and of Jonas, which proves, that besides the Pentateuch, they have also several other parts of the sacred writings.

These Jews neither kindle fire nor cook any victuals on Saturday ; but they prepare on Friday whatever may be necessary for the day following. When they read the Bible in their synagogue, they cover their faces with a transparent veil, in remembrance of Moses, who came down from the mountain with his face covered, and in that manner published the Decalogue or Law of God.

When *F. Gozani* spoke to them of the Messias promised and announced in the holy scriptures, they appeared much surprised ; but when the missionary told them that the Messias was called *Jesus*, they replied, that mention was made in their Bible of a holy man named *Jesus*, who was the son of Sirach ; but that they were altogether unacquainted with the new *Jesus*, of whom he spoke.

The Mahometans have multiplied much more in China than the Jews. It is about six hundred years

since they first entered this empire, in which they have now formed different establishments. For a great number of years, they were preserved only by marriages, and by the alliances which they contracted ; but for some time past, they seem to have been more particularly attentive to the propagating their doctrine. The principal means which they employ for this purpose, are, to purchase, for a sum of money, a great number of children brought up in idolatry, whom their poor parents, compelled by necessity, readily part with. These they circumcise, and afterwards educate and instruct in the principles of their religion. During the time of a terrible famine, which desolated the province of Chang-tong, they purchased more than ten thousand of these children, for whom, when grown up, they procured wives, and built houses, and even formed whole villages of them. They insensibly increased, and are now become so numerous, that they intirely exclude from those places in which they reside, every inhabitant who does not believe in their prophet, and frequent a mosque.

We shall not here speak of the labours of the European missionaries, as what concerns the progress of the Christian religion in China, has been already treated of in the General History.

V I E W
OF THE
M A N N E R S A N D C U S T O M S
OF THE
C H I N E S E.

M A R R I A G E S.

THE manners of the Chinese bear no kind of resemblance to those of any known nation; and what is equally remarkable, they have remained always nearly the same. Every custom formerly practised is still preserved with little variation; whatever they formerly did, they do at present, and exactly in the same manner.

Public decency has been always respected in China, because great care and attention have been employed to enforce it. Marriage, recommended and encouraged by all great legislators, is particularly protected in China. Whoever seduces the wife of another is put to death; and the same punishment is generally inflicted on the person who debauches a young woman. In both these circumstances, the precautions dictated by universal custom tend greatly to support the law, and often render it superfluous.

According to the Abbe Grosier, "a Chinese enters into the married state often without ever having seen

the woman whom he espouses : he knows nothing of her looks or person, but from the account of some female relation or confidant, who, in such cases, acts the part of match-maker. It is true, that, if they impose upon him, either with respect to her age or figure, he can have recourse to a divorce. Here the law, in its turn, serves to correct the abuses of custom."

"The same matrons who negotiate the marriage determine the sum which the intended husband must pay to the parents of the bride ; for, in China, a father does not give a dowry to his daughter : but the husband gives a dowry to his wife, or, we may say with more propriety, purchases her of her parents or friends."

"The parents of the bride fix the day for solemnizing the marriage ; and they always take care to make choice of one that is lucky ; for they consider some as favourable, and others as unfavourable to every great undertaking. During this interval, the two families send presents to each other, and the bridegroom purchases for his intended spouse some jewels, such as rings, pendants or bracelets. Frequent letters pass between the parties ; but they are not permitted to see one another."

"When the day appointed for the ceremony arrives, the bride is placed in a chair, or close palankin. Every thing that composes her portion is borne before and behind her by different persons of both sexes, while others surround her, carrying torches and flambeaux, even in the middle of the day. A troop of musicians, with fifes, drums and hautboys, march before her chair, and her family follow it behind. The key of the chair in which she is shut up, is committed to the care of a

trusty domestic, to be delivered to the husband only. The husband, richly dressed, waits at his gate for the arrival of the procession. As soon as it approaches, the key is put into his hands; he eagerly opens the chair, and at the first glance learns his fortune. It sometimes happens, that the husband, discontented with his intended spouse, suddenly shuts the chair, and sends her back to her relations. To get rid of her, it only costs him a sum equal to that which he gave to obtain her."

"If the husband is contented, she descends from her chair, and enters the house, followed by the relations of both, where the new-married couple salute the *Tien* four times in the hall, and afterwards the parents of the husband. The bride is then committed into the hands of the women who have been invited to the ceremony, and who, together with her, partake of an entertainment, which continues the whole day: the male part of the guests are treated in the like manner by the husband. The same form prevails among the Chinese at all their grand feasts: the women amuse themselves separately; and the men do the same in another apartment. The pomp increases according to the riches and rank of the parties, and diminishes also in the same proportion."

This account, to which the Abbe adds several ceremonies attendant on the consummation of the nuptials, Mr. Anderson positively contradicts, and observes, that "to give an accurate description of the marriage ceremony in China, is to do little more than to reply to the Abbe Grosier, whose account of the Chinese nuptials, as well as of many other of their customs, is altogether erroneous."

Mr. Anderfon fays, “ the marriage ceremony which I faw at Macao, had little in common with this description, but the palankin. The bride, feated in that machine, was preceded by mufic, and enfigns of various colours were borne by men both before and in the rear of the proceffion, which confifted principally of the relatives of the bride and bridegroom, who efkort her to the houfe of her husband, where a feaft is prepared, and the day is paffed in mirth and feftivity. Nor is the evening concluded with thofe abfurd ceremonies with which the Abbe Grofier, and other authors, have ridiculoufly encumbered the confummation of a Chinefe wedding.”

It muft here be obferved, that Mr. Anderfon’s account extends no farther than the mere proceffion of the ceremony, and perhaps even this may be in a great meafure reconciled by the confideration of the Abbe making his obfervation at Pe-kin and the other at Macao.

We have already noticed that a Chinefe is permitted to have only one lawful wife ; but that he may purchafe feveral concubines. Every Chinefe who is defirous of embracing this privilege, and keeping on good terms with his wife, pretends to be actuated by fome good motive, and he is particularly careful to let her know, that if he takes concubines, it is only with a view of procuring her a greater number of women to attend her.

A widower raifes fometimes his favourite concubine to the rank of lawful wife. He is not then obliged, as in the former cafe, to examine whether the rank of her whom he espoufes approaches near to his own ; and he is alfo freed from all preliminary formalities.

These concubines are almost all procured from the cities of *Yang-tcheou* and *Sou-tcheou*, where, as we have before observed, they are educated, and taught singing, dancing and music, and every accomplishment suitable to women of quality, or which can render them agreeable and pleasing, and the greater part of them are purchased in other places to be again disposed of.

A widow of any rank above the common, seldom enters a second time into the state of marriage when she has children. Widows of ordinary rank, who have children, generally avail themselves of the liberty which is granted them, and unite themselves to another husband. Grosier observes, that, “those of the poorer sort are not free to follow their own inclination: they are sold for the benefit of the parents of the deceased.—As soon as the bargain is concluded, a couple of porters bring a chair, which is guarded by a number of trusty people. The widow is shut up in this chair, and in that manner conducted to the house of her new husband.”

He also adds, “that masters, for the most part, are very desirous of promoting marriage among their slaves, whatever *M. de Paw* may say, who, without any foundation, has ventured boldly to assert the contrary. They have even very strong motives to induce them to encourage these marriages: the children produced by them are still their slaves; they become new property to them; and they constitute afresh tie, which attaches the mothers and fathers more and more to their service.”

This assertion of the Abbe's Mr. Anderson, also, boldly contradicts, and declares that “this is a mere

fable, as there are no such class of people as slaves in the Chinese empire. They cannot import slaves in their own vessels, which are never employed but in their domestic commerce: and he must be afflicted with the most credulous ignorance, who believes that they import them in foreign bottoms. If, therefore, there are any slaves in China, they must be natives of the country; and among them, it is well known, that there is no class of people who are in that degrading situation."

"Certain classes of criminals are punished with servitude for a stated period, or for life, according to the nature of their offences; and they are employed in the more laborious parts of public works. But if this is slavery, the unhappy convicts, who heave ballast on the Thames, are slaves. There is a custom, indeed, in China, respecting this class of criminals, that does not prevail in England, which is, their being hired for any service they are capable of performing: and this frequently happens, as these convicts may be had at a cheaper rate than ordinary labourers. This regulation, however, has one good effect, that it exonerates government from the expence of maintaining such unhappy persons, without lessening the rigor or disgrace of the punishment. But I re-affert that slavery, by which I mean the power which one man obtains over another, by purchase, or inheritance, as in our West India islands, is not known in China. Indeed, some of the Chinese in the interior parts of the country were, with difficulty, made to comprehend the nature of such a character as a slave; and when I illustrated the matter, by explaining the situation of a negro boy, called Benjamin, whom Sir George Staunton had purchased at Batavia, they ex-

pressed the strongest marks of disgust and abhorrence. The conversation to which I allude took place at Jehol, in Tartary ; but at Canton, where the communication with Europeans gives the merchants, a knowledge of what is passing in our quarter of the globe, poor Benjamin was the cause of some observations on his condition, that astonished me when I heard, and will, I believe, surprise the reader when he peruses them. The boy being in a shop with me in the suburbs of Canton, some people who had never before seen a black, were very curious in making inquiries concerning him ; when the merchant, to whom the warehouse belonged, expressed his surprise, in broken English, that the British nation should suffer a traffic so disgraceful to that humanity which they were so ready to profess : and on my informing him that our parliament intended to abolish it, he surprised me with the following extraordinary answer, which I give in his own words :—“ Aye, aye, “ black man, in English country, have got one first “ chop, good mandarin Willforce, that have done much “ good for allau blackie man, much long time : allau “ man makie chin, chin, hee, because he have got more “ first chop tink, than much English merchant-men ; “ because he merchant-men tinkee for catch money, no “ tinkee for poor blackie man : Josh, no like so fashi- “ on.” The meaning of these expressions is as follows : “ Aye, in England, the black men have got an advocate “ and friend, Mr. Wilberforce, who has, for a consider- “ able time, been doing them service ; and all good peo- “ ple, as well as the blacks, adore the character of a “ gentleman, whose thoughts have been directed to me- “ liorate the condition of those men : and not like our

“ West-India planters, or merchants, who, for the love
 “ of gain, would prolong the misery of so large a portion
 “ of his fellow-creatures as the African slaves. But
 “ God does not approve of such a practice.”

In this passage Mr. Anderson not only denies one, but every species of slavery as existing in China, and herein he not only differs with the Abbe and the general accounts of the missionaries whose opinions we have before given, but with M. de Paw, who had before attacked the Abbe on the subject of their marriage. M. de Paw observes, * “ In our days the prepossessions in favor of the people of China have been carried so far as to maintain that neither real nor personal servitude of any kind subsists among them ; and this is likewise asserted by the author of the Philosophical and Political History of the European Establishments in the two Indies §. But he might with equal reason alledge, that the negroes of St. Domingo, who cultivate a few sugar-canes, are real republicans.”

In another place ¶ he observes, “ some are slaves in China from their birth ; while others, who were originally free, have been sold either with their own consent, or by force ; and their descendants remain in bondage. Liberty is so lightly treated, that a man can sell himself there at the present day. The Chinese are ignorant of that species of slavery known in Greece and Egypt, where one whole nation is condemned to serve another ; and which may be called Helotism. Yet this fate might have attended the Moguls, had they been subjugated instead of being expelled ; but, from causes difficult to be

* Preface to Dissertations on the Chinese, &c.

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explained, they are again very powerful in China, and they increase daily, as well as the Mahometans. The latter have among them a species of slavery less shocking to natural right than all others ; they rear some of the children exposed on dunghills by the Chinese, and subject them, when grown up, to a very easy yoke."

The account of slavery existing in China, is very generally admitted by all those who have had an opportunity of properly acquainting themselves with the subject ; of whom, it must be confessed, none had ever a better than the missionaries, and as their testimony stands in this case admitted by their vigilant and able opponent, we cannot but think it requires a more powerful testimony than any we have yet met with, to induce a European to relinquish the idea that slavery exists in China. Nay we are inclined to rely on the testimony of Grosier, respecting the willingness of masters to promote marriage among them, for M. De Paw agrees with him in saying, that "their descendants remain with their parents in bondage."

The missionaries declare that the Chinese women, even those of the greatest rank, seldom quit their apartment, and the book of *Ceremonies* requires, that there should be two apartments in every house ; the exterior for the husband, and the interior for his spouse. They must be separated by a wooden partition, or a wall, and the door must be carefully guarded : the husband is not at liberty to enter the inner apartment, nor must the wife ever quit it without a sufficient cause. "A wife," adds this book, "is not mistress of herself ; she has nothing at her own disposal ; she can give no orders but within the precincts of her own apartment, to

“which all her authority is confined.” Whatever may be the law, or have been the custom in this case, we cannot, however, but think this severity is in a great degree dispensed with, for Mr. Anderson observes, in his account of Pe-kin, that “the opinion that the Chinese women are excluded from the view of strangers, has little if any foundation, as among the immense crowd assembled to see the cavalcade of the English embassy, one fourth of the whole at least were women.”—He farther informs us, that having taken advantage of the halting of the baggage carts, to step out of the machine in which he was conveyed, and perceiving a number of women in the crowd, he ventured to approach them, and addressed them with the Chinese word *Chou-an* or beautiful. They appeared to be extremely diverted, and gathering round him with an air of great modesty and politeness examined the make and form of his clothes, as well as the texture of the materials of which they were composed—that when he parted from them, he took leave by a gentle shake of the hand, which they tendered him with the most graceful affability, nor adds he, “did the men who were present appear to be all dissatisfied with my conduct, but on the contrary expressed, as far as I could judge, very great satisfaction at the public attention which I paid to the ladies.”

Something of this kind appears to have happened in some of the other cities, but it was not general, and it is possible, that the novelty of the procession may have been the moving cause of this indulgence to the Chinese females on the above occasions.

Mr. Anderson, however, draws from the whole of his observations the following conclusion: “In different

parts of that extensive country different customs may prevail ; and the power of husbands over their wives may be such as to render them masters of their liberty, which they may exercise with severity, if circumstances should at any time suggest the necessity of such a measure, or caprice fancy it : but I do not hesitate to assert, that women in general, have a reasonable liberty in China ; and that there is the same communication and social intercourse with women, which, in Europe, is considered as a predominant charm of social life."

This increase of liberty among the Chinese females, appears to us to be the effect of a change of disposition, rather than a change of laws respecting them, for if it originated in an alteration of the latter, the experience would be uniform, which is not the case any more than with putting bandages round the feet, which is evidently a partial and declining custom.

EDUCATION OF CHILDREN.

According to the book of Ceremonies, the education of a child should commence at the very moment of its birth, but it may be easily conceived that it must be then purely physical.

At the age of six, if it be a male, he is made acquainted with the numbers most in use, and with the names of the principal parts of the world. At eight he is instructed in the rules of politeness. The calendar becomes his study at the age of nine, and at ten he is sent to a public school, where he learns to read, write, and cast accompts. From thirteen till fifteen he is taught music, and every thing which he sings consists of moral precepts.

When boys have attained to the age of fifteen, they are taught to handle a bow and arrow, and to mount on horseback. At twenty they receive the first cap, if they are judged to deserve it, and they are permitted to wear silk dresses, ornamented with furs; before that period they have no right to wear any thing but cotton.

It is much to be lamented that the Chinese have no proper alphabet; and their children are above all to be pitied, who must be under the necessity of studying so many thousands of characters, each of which has a distinct and particular signification. The book first put into their hands is an abridgement, which points out what a child ought to learn, and the manner in which he should be taught. It is a collection of short sentences, consisting of three or four verses each, all of which rhyme.

After this elementary treatise, they put into their hands the books which contain the doctrines of Confucius and Mencius, the sense and meaning of which is never explained to them, until they know by heart all the characters, a method we conceive very disgusting. While they are learning these letters, they are taught also to form them with a pencil. The expedient which they employ for this purpose is to furnish them large leaves of paper on which are written or imprinted with red ink very large characters, and all they are required to do, is, to cover these red characters with black ink, and to follow exactly their shape and figure; this insensibly accustoms them to form the different strokes. After this they are made to trace other characters placed under the paper on which they write; but these are black, and much smaller than the former.

As it is considered of great advantage to the Chinese literati to be able to paint characters well, they on this account bestow particular pains in forming the hands of young people. A neatness in characters is made of the utmost consequence in those examinations, which students undergo before they are admitted to the first degree. A deficiency in this respect often occasions them to be rejected. Of this F. Du Halde gives the following instance. “ A candidate for degrees, having, contrary to order, made use of an abbreviation in writing the character, *ma*, which signifies *horse*, had the mortification of seeing his composition, though in other respects excellent, rejected merely on that account, besides being severely rallied by the mandarin, who told him that a horse could not walk unless he had all his legs.”

When a scholar is become master of a sufficient number of characters, he is permitted to compose. In this exercise a kind of competition is established. Twenty or thirty families, all of the same name, and who consequently have only one hall for the manes of their ancestors, agree to send their children to this hall twice a month in order to compose. Each head of a family in turn gives the subject of this literary contest, and adjudges the prize ; a privilege which lays him under the necessity of being at the expence of a dinner, which is given in the hall of competition.

A fine of the value of about ten-pence sterling is imposed on the parent of each scholar, who absents himself from this exercise ; but seldom is there occasion for recurring to such an expedient.

Competitions of this kind are, however, private, and have no concern with the rules of public education ; but every student is obliged to complete a thesis, or essay, at least twice a year, under the inspection of an inferior mandarin of letters, styled *Hio-koüan* ; and this practice is general throughout all the provinces of the empire. The mandarins of letters, likewise, often order these students before them, to examine the progress they have made in their studies, and to excite a spirit of emulation among them, without which it would be impossible for any of them ever to rise to eminence. Even the governors of cities do not think it below their dignity to take this care upon themselves. They order all those students, who live near their residence, to appear at their tribunal once a month. The author of the best composition is honoured with a prize, and the governor treats all the candidates on the day of competition at his own expence.

Europeans can scarcely conceive how far the sovereigns of China have carried their attention, in order to promote and encourage letters. In every city and town, and almost in every village, there are masters who keep schools for the purpose of teaching those sciences with which the Chinese are acquainted. Parents possessed of a certain fortune, provide preceptors for their children at home, who endeavour to form their minds to virtue, to initiate them in the rules of good breeding and the accustomed ceremonies, and, when their age admits, to make them acquainted with the laws and history of their country.

These tutors, for the most part, have attained to one or two degrees among the literati. They continue their

literary pursuits, and submit to the different examinations ; and the pupil frequently finds his preceptor become his viceroy.

Students, who have passed the first examination, and have been judged capable of undergoing that of the mandarins, have arrived at that point, which terminates the education of infancy ; but if they attain to the different degrees without rising to offices of state, their education continues almost as long as their lives.

We shall say very little of the education of the Chinese females.—It is confined to giving them a taste for solitude, and accustoming them to modesty, and even to silence. If their parents are rich, they are also instructed in such accomplishments as may render them agreeable and pleasing. The duties of women in China, as in other Asiatic countries, are merely of the passive kind.

VESTMENTS AND DRESS OF BOTH SEXES.

In cities, the dress of the Chinese is almost the same among people of both orders, and of either sex ; but certain appendages, or ornaments, distinguish the rank and dignity of those who wear them, and severe chastisement would be the consequence to any person who should venture to assume a dress not authorized.

The Chinese dress, in general, consists of a vest, which reaches to the ground, one part of which folds over the other, and is fastened by four or five gold or silver buttons, which are placed at a small distance one from another. The sleeves of this garment are wide towards the shoulder, and grow narrower as they approach the wrist, where they terminate in the form of a

horse-shoe, covering the hands, and leaving nothing to be seen but the ends of the fingers. The Chinese also wear round their middles a large girdle of silk, the ends of which hang down to their knees. From this girdle is suspended a sheath, with a kind of knife, together with those two small sticks which they use at their meals.

Under this robe they wear a pair of drawers suited to the season. In summer they are made of linen; and sometimes covered with another pair, of white taffety: those for winter are of satin lined with fur; of cotton, or coarse silk, and sometimes of skins, particularly in the northern provinces. Their shirts are always wide, but very short, and of different kinds of cloth, according to the season. Under his shirt, a Chinese generally wears a silk net, which prevents it from adhering to the skin.

In summer they have their necks always bare, and in winter they wear a collar, made of silk, sable or fox's skin, joined to their robe, which is then trimmed with sheep's skin, or quilted with silk and cotton. That of the mandarins and people of quality is lined throughout with sable brought from Tartary, or with fox's skin, trimmed with sable. In spring it is lined with ermine. Above their robe, they wear also a kind of furtout, with wide sleeves, but very short, which is lined in the same manner.

We have before observed, that the law has regulated every thing that relates to dress, and even fixed the colours that distinguish the different conditions. The emperor and princes of the blood alone wear yellow: certain mandarins are permitted to wear satin of a red ground, upon days of ceremony, but in general they are

clothed in black, blue or violet. The colour to which the common people are confined, is blue or black ; and their dress is always composed of plain cotton cloth.

The Chinese shave their heads, but they have not been always accustomed to do this ; they formerly employed great pains in preserving their hair ; but the Tartars, who subdued them, compelled them to cut it after their manner. This revolution in dress was not effected without bloodshed, and it was necessary to employ force before they could be induced to imitate the Tartars. It must certainly appear singular, that the conqueror of China should require this trifling and nonsensical compliance, when he adopted their laws, their manners, and their constitution.

The small portion of hair which the Chinese preserve on the tops of their heads, or behind, is all that is allowed by custom : it is generally very long, and they plait it in the form of a tail. In summer they wear on their heads a kind of pyramidical cap, lined with fatten, and covered with ratan, or cane, neatly wrought. To the top they fix a large tuft of red hair, which falling down covers it to the brim.

There is another kind of head-dress, which the mandarins and literati only have a right to wear : it is a cap of the same form as the preceding ; but lined with red fatten, and covered on the outside with white. A large tuft of the finest red silk is fixed over it, which is suffered to hang down, or wave with the wind. They however, generally use the common cap when they mount on horse-back, or during bad weather, because it is better calculated to keep off rain, and to shelter those who wear it from the rays of the sun. For winter

they have still another cap, which is exceedingly warm: it is bordered with sable, ermine or fox's skin, and ornamented with a tuft of silk, like the former.

People of condition when they go abroad wear boots, of sattin, silk or cotton, but always dyed. These boots have neither heel nor top, and they are made to fit the foot with the greatest exactness. When they travel on horseback, they have others, made of cow or horse leather, prepared in such a manner, that it is very soft and pliable. The boot stockings which they wear in winter, are of quilted stuff, lined with cotton: they reach above the top of the boot, and are ornamented with a border of velvet or cloth. For summer they have a cooler kind; and in their houses they wear a sort of slippers, made of silk-stuff. The common people are contented with a kind of slippers, made of black cotton cloth. A Chinese, dressed according to rule, would consider it as great an omission to forget his fan, as it would be to forget his boots.

The dress of the Chinese women, in its shape and form, seems to have been dictated by modesty, seconded perhaps by jealousy. Their robes are close at top, and very long. With regard to the colour of their dresses, it is entirely arbitrary, and depends upon choice; but black or violet are generally adopted by those advanced in life.

Their general head-dress consists in arranging their hair in several curls, among which are interspersed small tufts of gold or silver flowers.

Young ladies wear also a kind of crown or bonnet made of pasteboard covered with fine stuff or silk; the fore-part rises in a point above the forehead, and is

covered with pearls, diamonds and other costly ornaments. The rest of the head is decorated with flowers, either natural or artificial, among which are interspersed small diamond pins.

Among those whimsical and wretched customs from which no nation is wholly free, we must reckon the means employed by the Chinese to preserve the feet of their women almost as small as they were when they first came into the world—This custom was formerly general throughout the empire, but appears now to be only very partial, and in the most unenlightened parts. The means made use of are as follow, when a female child is born, the nurse wraps up its feet, and confines them by a very close bandage; and this torture must be endured until the foot has ceased to grow. On this account, a Chinese woman subjected to this custom, rather drags herself along than walks. Some writers have attributed the origin of this practice to jealousy, while others have considered it as a political expedient, intended to inspire females with a love of solitude, and to keep them in a continual state of dependence; but be its origin what it may, like many other old prejudices, it is evidently growing into disuse.

The dress of a Tartar lady is somewhat different from that of a Chinese. The robe of the former is equally long; but the vest which covers it, does not descend so low. This robe is also close at the top; and the Tartar ladies wear, besides, upon their breasts, a very large band. Their usual head-dress is a hat, ornamented according to the fancy of the wearer.

The dress of a villager differs from that worn by those who live in towns. It consists of a coarse linen frock,

over which is thrown a cotton vest, that descends to the middle of his thigh. He has a pair of large drawers, that rise to his girdle, and reach as far as the ankle, and his slippers, or rather wooden shoes, terminate at the toe in a sharp point, which is turned backwards.

BUILDINGS AND FURNITURE OF THE CHINESE.

The Chinese buildings, even public monuments, and the emperor's palaces, strike more by their extent than their magnificence. Many of the imperial palaces may be compared to cities, and those of the princes, principal mandarins, and people of great fortune are very extensive. The halls set apart for receiving visits are very neat, and provided with seats and other pieces of furniture; but nothing can be perceived in them which marks either magnificence or grandeur. The apartment where they entertain their intimate friends is equally plain and simple. With regard to those set apart for their women and children, they are inaccessible to every stranger, were he even the dearest and most intimate friend of the master of the house.

The Chinese gardens are laid out in such a manner, as to particularly attract the attention of an European. In these gardens are seen groves, ponds, mountains, natural or artificial rocks, and winding alleys, which conduct to different points of view, each of which presents a new object, &c. When the ground is of sufficient extent, part of the garden is formed into a park, in which stags, does and other wild animals are kept. Fishes and aquatic birds are also bred in ponds and canals made for the purpose.

The Chinese are fond of every thing gigantic. According to them, the beauty of a column consists in its size and height; and that of a hall, in its great extent: all ancient nations were fond of this grotesque architecture.

The Chinese shew little desire for ornamenting and embellishing the interior part of their houses: they have neither mirrors, tapestry, nor gilding. They receive no visits but in a particular hall destined for that purpose, in the front part of the house, in order to prevent those who are admitted into it from having any communication with the inner apartments. Its ornaments consist of large lanterns, made of painted silk, which are suspended from the ceiling; tables, cabinets, screens, chairs, and abundance of vases, of porcelain. The furniture, in general, is covered with varnish so transparent, that the veins of the wood may be seen through it, and so bright and shining, that it strongly reflects different objects, and its splendour is not a little heightened by those figures which are painted upon it, in different colours, or done over with gilding.

The Chinese neither use, nor are they acquainted with the art of manufacturing rich tapestries like those in Europe. Those used by the wealthiest people, are of white satin with birds, flowers, landscapes, &c. painted upon them. Sometimes they contain also, in large characters, a few moral sentences, which generally compose a kind of enigma. The poor are contented with whitening the walls of their apartments, or covering them with that sort of paper which is brought us from China, and which people of fortune, in Europe, often employ to ornament some part of theirs.

PUBLIC AND PRIVATE REJOICINGS.

We have already noticed the manner in which the emperor of China celebrates the vernal festival. It is celebrated also on the same day throughout the rest of the empire. In the morning, the governor of every city comes forth from his palace, crowned with flowers, and seats himself in a chair, amidst the noise of different instruments, and the acclamations of the people.

A procession is now formed in the following order. A number of persons bearing flambeaux, &c. go first; the musicians follow next; then the governor in the chair surrounded with several litters covered with silk carpets, ornamented with the representations of illustrious persons who have encouraged agriculture, or some historical print on the same subject.

A large figure, made of baked earth, representing a cow with gilt horns, comes next: forty men are sometimes scarcely sufficient to support it. A child with one foot naked, and the other shod, which represents the *Spirit of Labour and Diligence*, follows, and keeps continually beating the image with a rod, to make it advance. Labourers, armed with their implements of husbandry, march behind; and a number of comedians, and people in masks, close the rear, whose grotesque appearance and attitudes afford much entertainment to the populace.

The procession advances toward the eastern gate, to meet the spring, and then returns to the governor's palace in the same order. After this, the cow is stripped of all its ornaments; and a prodigious number of earthen calves are taken from its belly, which are distributed among the crowd. The large figure itself is broken

in pieces, and distributed also in like manner. The governor then puts an end to the ceremony, by making a short oration in praise of agriculture, in which he endeavours to excite his hearers not to neglect so useful and valuable an art.

During the whole of this procession, the streets through which it passes are hung with carpets ; lanterns are displayed, and the evening is closed with a brilliant illumination. A common reader will easily discern what that lesson is which the Chinese government wishes to inculcate by the emblematical representations and ceremonious attention to this procession.

The Chinese have also two other festivals, which are celebrated with still more pomp and splendor than that now described. One of them is on the commencement of the year ; the other is called *the feast of lanterns*. During the celebration of the first, all affairs, whether private or public, are suspended ; the tribunals are shut ; the posts are stopped ; presents are given and received ; the inferior mandarins go to pay their respects to their superiors, children to their parents, and servants to their masters, &c. “ This,” F. Du Halde says, “ is what the Chinese call *taking leave of the old year*.” All the family assemble in the evening, and partake of a grand repast. To this no stranger is admitted ; but they become more sociable on the day following ; and their whole time is employed in plays, diversions and feasting, which is concluded in the evening by illuminations.

The feast of lanterns is fixed for the fifteenth day of the first month : but it begins on the evening of the thirteenth, and ends on the sixteenth. It is easier to describe this festival than to discover its origin, or the pe-

riod at which it was first celebrated. It is universal throughout the empire ; and all China is illuminated on the same day, and at the same hour. Every city and village, the shores of the sea, and the banks of the rivers, are hung with lanterns, of various shapes and sizes. Some of them are even seen in the courts, and in the windows of the poorest inhabitants. The Abbe Grofier asserts, that rich people sometimes expend eight or nine pounds sterling, for one lantern ; and that those which the emperor, viceroys, and great mandarins order to be made, cost sometimes an hundred or an hundred and fifty pounds each.

These lanterns are very large, and some of them are composed of six wooden frames, either painted or neatly gilt, and filled up with fine transparent silk, upon which are painted flowers, animals, and human figures ; others are round, made of a blue, transparent kind of horn. Several lamps, and a great number of wax-candles, are put into these lanterns ; to the corners of each are fixed streamers of satin and silk of different colours ; and a curious piece of carved-work is placed over its top.

It appears evident that the Chinese are acquainted with our *magic lantern*, which they use in this festival, and which perhaps has been borrowed from them.

F. Du Halde observes, that “ they cause shadows to appear, which represent princes and princesses, soldiers, buffoons, and other characters, the gestures of which are so conformable to the words of those who put them in motion, that one is almost induced to believe that they speak in reality.”

These seem to be the same as the *Ombres Chinoises*, exhibited at the *Palais Royal* at Versailles, and since at some of our places of summer amusement in London.

The Chinese fire-works, so justly celebrated, are displayed in all their varieties during this festival, and a large one is exhibited in each quarter of the city.

Of the manner in which the Chinese observe their ordinary holidays, Mr. Anderson has given us the following account from his own observation :

“ In the first place they purchase provisions according to their situation and capacity, which are dressed, and placed before a small idol, fixed on an altar, in some form or other. Every Chinese has one of these idols in his habitation, whether it be on the land, or on the water, in a house, or a junk. This repast, with bread and fruit, and three small cups of wine, spirits, and vinegar, are, after a threefold obeisance from the people of the house to the idol, carried to the front of their dwelling : they there kneel and pray, with great fervour, for several minutes ; and, after frequently beating their heads on the ground, they rise, and throw the contents of the three cups to the right and left of them. They then take a bundle of small pieces of gilt paper, which they set on fire, and hold over the meat. This ceremonial is succeeded by lighting strings of small crackers, which hang from the end of a cane, and are made to crack over the meat. The repast is then placed before the idol or *Josh*, as it is called, (a term which means a deity) and after a repetition of obeisance, they conclude with a joyous dinner, exhilarated by a plenty of spirits, which are always boiled in pewter or copper vessels before they are taken.”

“ On the first of March it is usual, according to ancient custom, for dramatic pieces to be performed on stages in the principal streets of the different towns throughout the empire, for the amusement of the poor people, who are not able to purchase those pleasures. This beneficent act continues for a succession of several days, at the expence of the emperor; so that every morning and evening, during this period, the lower classes of his subjects enjoy a favorite pleasure without cost, and bless the hand which bestows it on them.”

The Chinese endeavour to render every public ceremony as striking as possible. A viceroy, whenever he quits his palace, does it with a pomp truly regal, indeed far more so than any European monarch; but this splendor is nothing, when compared with that of the emperor when he leaves his palace on any public occasion, or when he goes to sacrifice in the temple of the *Tien*. The whole of the princes of the blood on these occasions attend, as do all the principal mandarins and grandees of the court, in their dresses of ceremony. The procession is wholly regulated by the court of ceremonies, and under their direction; and on any very particular occasion, two thousand of the literati, or mandarins, generally close the procession.

PRIVATE DIVERSIONS, ENTERTAINMENTS AND CEREMONIES.

As the Chinese employ most part of their time in attendance on their duty as members of society, they bestow very little on amusements. Naturally a grave people, they seldom assume an air of gaiety, but in compliance with some order, or established custom. They, however, have actors, and theatrical pieces, both

comic and tragic ; but they have no public theatres authorised by government, and their actors, like those of the Tartar nations, are strollers, who attend the houses of those who are able to pay them. Dancing, the favorite amusement of European nations, is little if at all practised in China.

Hunting and shooting, which the titled tyrants of Europe wish to confine exclusively to themselves, is free to every person in China, and if any one is desirous of enjoying it alone, he causes a quantity of game to be shut up in a close park. Every farmer is at liberty to prevent the destruction of his crops, by killing all those animals which come to ravage his fields, without being in danger of prosecution, as a poacher, or subjected to imprisonment and fine for so doing.

Fishing is considered by the Chinese rather as an object of commerce and industry than amusement. In their great fisheries, they use nets ; but private people employ a line. They use also for this purpose, in certain provinces, a kind of bird, the plumage of which is grey ; its neck and bill are long, and the latter is very sharp and hooked. This bird is trained to catch fish, almost in the same manner as dogs are taught to pursue game.

There is another method of fishing, which, though very simple, is practised only by the Chinese. They nail a board, about two feet in breadth, upon the edges of a long, narrow boat, from one end to the other. This board, which is covered with a white shining varnish, is placed in such a manner, that it slopes almost imperceptibly, until it reaches the water : it is only used on moon-light nights ; and is always turned towards

the moon, that the reflection of the light may increase its brightness and splendour and deceive the fish, which, in sporting, often mistake this varnished plank for the water, on account of its colour, throw themselves towards it, and fall into the boat.

The soldiers also have a method of fishing with a bow and arrow ; the latter of which is fixed to the bow by a string, both to prevent it from being lost and to enable them to draw out the fish which the arrow has pierced : others make use of tridents, to catch large fish, which are sometimes found in the mud.

These are almost all the amusements in which the Chinese indulge themselves. They are entirely ignorant of all games of chance, and though they have musicians and singers, they are far from having *operas*, or any regular spectacle deserving of the notice of an enlightened European.

The ceremonies of the Chinese depend more upon positive laws, than on custom. Every person from the chiefs of the first class, to the humblest individual in the lowest, is perfectly acquainted with the titles he must give to others, and with those that are due to himself ; he knows also what marks of politeness he has reason to expect, and those which it is his duty to shew ; the honours he can accept, and those which he ought to pay. Thus in China there are no disputes concerning rank and precedence, two points which, in other countries, have produced quarrels, occasioned bloodshed, and propagated enmity, that has been even transmitted to succeeding generations.

A visit in China is considered as an affair of very great solemnity ; it requires formal preliminaries, with

which Europeans are unacquainted, or which they have thought proper to lay aside. They bear a near resemblance to those we have noticed among the Tartars, varied only by a few trivial circumstances, and, therefore, do not call for a particular description. Visits, which are paid by the inhabitants of any city to the governor, are always accompanied with presents, of more or less value.

When a governor has distinguished himself by his zeal, and mildness towards the people, the literati of his district have recourse to the following expedient, in order to acquaint him, that he is universally esteemed. They cause a dress to be made for him, composed of small square pieces of sattin; some red, others blue, green, black, yellow, &c. His birth day is chosen as a time proper for presenting it; they then carry it with great ceremony, amidst the sound of different musical instruments. On their arrival, they are introduced into the outer hall, their presence is announced, and the magistrate soon after makes his appearance. They then present this vestment, and beg him to put it on. The mandarin at first refuses, and declares he has not merited that honour; but he at length yields to the intreaties of the literati, and the prayers of the people. This chequered garment is considered as the emblem of all the nations that wear different dresses, and by this ceremony they mean to inform the mandarin, that he is worthy of ruling them all.

A visit to a superior must always be paid before dinner, fasting, at least before wine has been tasted; for a mandarin would consider it as a gross insult, did the person who visits him, in the least smell of this li-

quor. However, if a visit is returned the same day it is received, it may be done after dinner, for this is a mark of attention and respect, which excuses every thing.

No person in China can pay a visit, without previously sending a visiting card, called *Tie-tsée*, to the porter of the person to whom the honour is intended. This card is generally of red paper ornamented with a few gilded flowers, except the person sending or receiving it be in mourning, and then it is black; it is folded up in the form of a screen, the visitor's name is written on one of the folds; and the style of the card is more or less respectful, according to the rank and quality of the person to whom it is sent.

Visits may be avoided, if those to whom they are intended be of superior rank to those who propose to pay them, but not otherwise. By receiving the *Tie-tsée*, or card, the person is supposed to receive the visit, and the porter is desired to tell the visitor, that to put him to as little trouble as possible, he is begged not to get out of his chair. After which, either on the same or on some of the three following days, the person visited returns a *Tie-tsée*, which is only simply received, or followed by a real visit.

Epistolary correspondence, even between private individuals, is always attended with certain established ceremonies, and these become more complicated if it is with a person of rank or distinction. Among people of the higher and moderate ranks, something more is required in saluting than simply bowing or lifting the hat as in Europe. A common salutation consists in joining both hands together before the breast, moving them in

an affectionate manner, bending the head a little, and reciprocally pronouncing *Tsin-tsin*, a complimentary word, which has almost the same signification as *your humble servant*. When a person of the lower order meets another of superior rank, it is then necessary to join the hands, raise them above the forehead, afterwards bring them down to the earth, and bow with the whole body.

When two persons who are acquainted meet after an absence of any time, they both fall on their knees opposite one another, bend their bodies to the earth, then raise them up, and repeat the same ceremonies two or three times. At an ordinary interview, a common phrase answering to *how d'ye do?* is used, and the answer is : *very well, thanks to your abundant felicity, Cao-lao-ye-hung-fo*. When the Chinese see a man who is in good health, they say to him *Yung-fo*, that is to say, *prosperity is painted in your looks ; you have a happy countenance*.

When two mandarins, of equal rank, meet in the street, they never quit their chairs ; each joins both hands, moves them downwards, then raises them to the forehead, and this salutation is repeated until they are out of each others sight ; but if one of the two be of higher rank than the other, the inferior orders his chair to stop ; or if he is on horseback, he dismounts, and makes a profound bow to his superior. In a word, politeness in China is as prevalent even in villages as in cities ; and, as it has been established into a law, it is attended with as little sincerity in the one as in the other.

A Chinese, when addressing his superior, speaks neither in the first nor in the second person. He will neither say *I*, nor *you*, but if he acknowledges a favour received, he will say, *the service which his lordship has rendered to his little servant, has been very acceptable to him.* A son, when speaking to his father, never styles himself his son, but his grandson, though he is perhaps the oldest of the family, and probably father of a family himself.

He will also often make use of his own name, that is to say, of the name given him at that period, for the Chinese have different names, in succession, according with their age and rank. The family name is that given at their birth; this is common to all those who are descended from the same grandfather. A month after, the mother and father give what is termed a diminutive name to their son, which is generally that of a flower, animal, &c. This name is changed when the youth has made some progress in his education at a public school, and generally for some flattering appellation, given by the master, which the pupil adds to his family name. When he attains to manhood, he requests a new name from his friends, and this he retains during life, unless he rises to some dignity. He is then honoured with another, suited to his talents and office. No other is afterwards given him, not even that of his family. In this they are the counterparts of the titled aristocracy of Europe.

The repasts or entertainments of people of distinction are generally sumptuous, and always accompanied with the most ceremonious etiquette, and the ancient emperors established it as a law, for those who might

give entertainments, that they should salute each guest, seperately, every time they drank.

The ceremonial of the invitation is not less complex than that of the entertainment. An invitation is never supposed to be given with sincerity, until it has been renewed three or four times in writing. A card is sent on the evening before the entertainment ; another, in the morning of the appointed day ; and a third, when every thing is prepared, and nothing necessary to be done but to sit down to table. Ceremonies are then renewed, which consume a great deal of time, and consist of apologies, excuses, acknowledgments, &c. much in the Tartar manner, and equally absurd. At these entertainments, comedies are often acted, and different exhibitions of flight of hand displayed. The representation commences with the noise of drums, covered with buffalo's hide, and the sound of flutes, fifes, trumpets, and some other instruments, used by the Chinese only, and which, perhaps, would afford little pleasure to people of any other country.

The Chinese begin these repasts, not by eating, but by drinking ; the intendant, or *maitre-d' hotel*, falling down on one knee invites the guests to *take a glass*. Each then lays hold, with both his hands, of that which is placed for him, raises it as high as his forehead, then brings it down below the table, and again lifts it to his mouth : the master of the house presses them to drink heartily, and sets them an example, by shewing them all round the bottom of his cup, in order that he may excite each of them to imitate him.

It is while they are drinking, that the dishes on the tables are removed, and others brought in, all of which

are in the form of ragouts. The Chinese never use knives in their repasts; and two small sharppointed sticks ornamented with ivory or silver, supply the place of forks.

Their boulli, which answers to European soup, is never served up, till towards the middle of the repast, and is accompanied by small loaves, or meat pies, which they take up with their small sticks, steep them in the soup, and eat them, without waiting for any signal, or attending to any ceremony. The repast continues, and ceremonies preserve their utmost formality, till the very moment in which tea is introduced: after which the company all rise from table, and retire, either into another hall, or into the garden, where they amuse themselves, and enjoy a short interval of repose between dinner and the dessert.

The dessert, like the entertainment, consists of numerous dishes of sweet-meats, fruits prepared different ways, hams and salted ducks, which have been dried in the sun, together with shell and other kinds of small fish. The same ceremonies are again renewed before the guests take their places at table; and every one sits down to that at which he was before: larger cups are then brought; the master of the house invites the company to drink more freely; and he still gives them an example, which is commonly followed.

These entertainments begin towards the close of the day, and never end till midnight. Each then returns to his own home, carried in a chair, preceded by several domestics, who carry large lanterns of oiled paper, on which the quality, and sometimes the name of their master, are inscribed in large characters. Without

this attendance no one ever ventures to go abroad, at such an hour, for he would infallibly be stopped by the guard. The day following it is customary to return a card of thanks to the officer of the watch.

We have already said, that all their dishes are cooked in the manner of ragouts ; but they are all very different in taste, highly seasoned, and much less expensive than ours.

The wines drank at these entertainments have no resemblance to those of Europe, either in taste or quality : they do not procure them from the vine, but from rice of a particular kind. The method of preparing this wine is to lay the rice to steep for twenty or thirty days in water, into which ingredients of a different nature are successively thrown ; it is afterwards boiled ; as soon as it becomes dissolved by the heat it immediately ferments and throws up a vaporous scum, not much unlike that of new wines. A very pure liquor is found under this scum, which is drawn off, and poured into earthen vessels well varnished. Of the remaining lees a spirit is made, little inferior in strength to some of ours in Europe : it is even sometimes stronger, and much more inflammable. The Chinese, or rather the Tartars, use also another kind of wine, made from the flesh of sheep, similar to what we have before noticed when speaking of the Mogul tribes.

Such is the food, and such the liquors which the Chinese use at their entertainments, which are given with generous hospitality. The Chinese are, however, naturally sober : and those in easy circumstances live chiefly on pork, which they eat every day.

The common people, who are the suffering part in every country, live very poorly in China, as well as elsewhere: they are satisfied, in times of scarcity, with the flesh of horses and dogs.—That of cats and rats is also sold publicly in the streets.

The immense population of China prevents the ease and convenience of the greater number. In such a country, an extensive foreign commerce should be united to the highest cultivation.—The latter the Chinese have not neglected; but they are not yet fully sensible of the importance of the former, though their mines of gold and silver, which are now useless, might be employed to the utmost advantage.

FUNERAL RITES.

The day on which an individual dies in China is always very splendid; and many receive more honour and homage at that period than ever they did when alive.

A few moments after a person has expired, he is dressed out in his richest attire, and with every badge of his dignity. He is then placed in the coffin which has been purchased for him, or which he himself provided in his life-time; for one of the most anxious cares of a Chinese is to prepare himself a coffin, which sometimes remains twenty years useless in the family, though considered by the head of it, as the most valuable piece of furniture in his possession. In cases of poverty, when all other means fail, the son often sells himself, *or becomes a slave*, to procure his father a coffin.

These coffins are formed of strong planks, six inches in thickness, and often more, and in order that they

may better resist the injuries of time, they are daubed over with pitch and bitumen, and afterwards varnished.

The custom of opening dead bodies, any more than robbing of burying-grounds, is not practised in China. It would be considered there as an act of the most wanton cruelty, and worthy of the severest punishment. In preparing the body for interment, they first sprinkle, in the bottom of the coffin, a small quantity of lime, on which they lay the corpse, taking care to place its head on a pillow, and to add a quantity of cotton to keep it more steady, and prevent it from shaking. The lime and cotton serve also to receive the moisture which may issue from it.

In this manner the body remains exposed seven days, but these may be reduced to three, if any substantial reason renders it necessary. During this interval, all the relations and friends come and pay their respects to the deceased, and the nearest relations remain in the house. The coffin is exposed in the hall of ceremony, which is then hung with white, the colour of Chinese mourning, but some pieces of black, or violet-coloured silk, are interspersed, as well as some other ornaments of mourning. Before the coffin, is placed upon a table, the image of the deceased, or a carved ornament inscribed with his name, accompanied with flowers, perfumes, and lighted wax candles.

Those who enter the hall, salute the coffin, in the same manner as if the person were still alive, prostrate themselves before the table, and knock their foreheads against the earth; they afterwards place upon the table some perfumes and wax candles, which they have taken care to provide for that purpose. The intimate friends

of the deceased, or those who are supposed to have been so, accompany those ceremonies with frequent sighs, and other marks of sorrow, either real or pretended.

Those who come to pay their respects to the dead, are afterwards conducted into another apartment, where they are treated with tea, and sometimes with dried fruits and sweetmeats. A distant relation or some intimate friend of the family, on this occasion performs the part of master of the ceremonies; he introduces the visitors, and in like manner accompanies them to the door when they are about to depart.

The relations and friends of the deceased are again informed of the day fixed for performing the funeral rites, and few of them ever fail to attend, according to invitation.

When they arrive at the burying place, the coffin is deposited in a tomb appropriated for it, not far from which there are tables ranged in different halls, for the purpose of giving a repast to the assistants; which is served up, after the ceremony, with the greatest splendour.

Burying places in China are always situated at a small distance from a city or town, and generally upon some eminence, around which are planted pines and cypresses, a custom which has existed, at the same period, in different nations who never had the least communication with each other.

Some of the Chinese have carried their attachment so far, as to preserve in their houses, for three or four years, the bodies of their deceased fathers. Mourning, as we have before observed, continues in China three

years, and during that long interval they abstain from the use of flesh and wine ; they can assist at no entertainment of ceremony, nor frequent any public assembly. When they have occasion to go abroad, which is even not permitted them at first, the chair in which they are carried is commonly covered with a white cloth. These are general rules for every Chinese who is in mourning ; but those who preserve the bodies of their fathers in their houses, impose on themselves a great many others.

When a Chinese dies in a province in which he was not born, his children formerly claimed a right to transport the body to the burying-place of their ancestors. This right has been converted into an indispensable duty. A son, who should be wanting in this respect, would be disgraced in his family, and his name would never be placed in the hall of ancestors, a place where the different branches of a family meet once a year to pay honour to the memory of their deceased friends, by an offering to their manes.

TRADE OF THE CHINESE, MANNER OF BUYING, SELLING, &c.

The internal commerce of China is immense ; but, on the other hand, its foreign trade is much inferior to that of any of the commercial powers of Europe.

The great number of canals and rivers by which China is intersected, tend to facilitate the conveyance of merchandize, and its prodigious population secures a rapid sale. It is, besides, not at all expensive to commence shop-keeper in China : a family possess often but one crown, and sometimes less, yet with this slender stock they begin trade ; they purchase provisions,

which have always a ready sale; the profits arising enable them to deal to a larger extent, and at the end of a few years it is common to see a petty shop converted into a ware-house.

In no country is mistrust more necessary for a merchant, than in China; for a Chinese trader considers it as an established maxim, that the buyer's intention is to give as little as possible, and even nothing, if the vender would consent, and therefore, by the same reasoning, thinks himself authorised to draw as much from the other as he possibly can.

The best attended fairs of Europe afford but a faint picture of that immense number of buyers and sellers, with which the large cities of China are continually crowded, and of whom we may fairly say, that the one half are employed in over-reaching the other. Against strangers in particular, the Chinese merchants exercise, without any sense of shame, their insatiable rapacity. Of this F. Du Halde gives a striking example, which might be supported by many others. “The captain
“of an English vessel agreed with a Chinese merchant
“at *Canton*, for several bales of silk, to be furnished
“against a certain time. When they were ready, the
“captain went with his interpreter to examine whether
“they were found and in good condition. On open-
“ing the first bale, he found it according to his wish,
“but all the rest were damaged. The captain resent-
“ed this treacherous conduct, and reproached the
“Chinese merchant in the severest terms for his dis-
“honesty. The Chinese, after having heard him for
“some time, with great coolness replied ‘*blame, sir,*
“*your knave of an interpreter; he assured me that you*
“*would not inspect the bales.*”

The lower class of people are, above all, very dextrous in counterfeiting and adulterating every thing they sell. Sometimes an European thinks he has bought a capon, and receives nothing but skin, all the rest has been scooped out, and its place so ingeniously filled, that the deception is not easily discovered.

The counterfeit hams of the Chinese have been often mentioned. They are made of wood, cut in the form of a ham, and coated over with a certain kind of earth, which is covered with a hog's skin, and so curiously painted and prepared, that a knife is necessary to detect the fraud.

The Chinese are not at all fitted for maritime commerce. Their vessels seldom go beyond the straits of *Sunda*; their longest voyages towards *Malacca* extend only to *Achen*; towards the straits, as far as *Batavia*; and northward as far as *Japan*. Their commerce with this island, considering the articles of exchange which they procure at *Camboya*, or at *Siam*, produces them at least cent. per cent.

Their trade with the *Manillas* is less profitable; their gain being about fifty per cent. It is rather more at *Batavia*; and the Dutch spare no pains to invite the Chinese among them. Chinese traders go also, though but seldom, to *Achon*, *Malacca*, *Thor*, *Patan* and *Ligor*, belonging to *Siam* and *Cochinchina*. From these places they bring gold and tin, but especially objects of luxury for the table, and some other more necessary articles.

One great obstacle to the progress of maritime commerce among the Chinese, is their indifference respecting it, and the bad construction of their vessels. This they themselves acknowledge; but to attempt to remove

it, according to them, would be derogating from the laws, and subverting the constitution of the empire; and, therefore no doubt, equally seditious with an Englishman attempting to restore the constitution of Great Britain to its original simplicity.

LITERATURE, ARTS, AND SCIENCES

OF THE

C H I N E S E.

LANGUAGE.

IT will not be expected in a work of this kind, that we should enter into criticisms on the Chinese language; it is, however, perhaps of all the languages of the early ages the only one now spoken. The following are the observations of the Abbe Grosier respecting it, whose opinion is, that it has never undergone, in its different parts, any material change since the foundation of the empire :

“ In the Chinese there are four distinct languages—
“ First, the Kou-ouen, or language of the King, and
“ other ancient classical books ; it is not spoken at present, but the speeches in the Chou-king, and the
“ songs of the Chi-king, prove it to have been spoken
“ in the early ages. The diction is so laconic, that it is
“ almost impossible for those who have little practice
“ in reading the Chinese authors to understand it, the
“ ideas are so various and so *wrapt up in the words*, as
“ one of the missionaries expresses it. Nothing can
“ exceed this manner of writing ; it unites energy and
“ depth of thought, with boldness of metaphor, splendor of imagery, and harmony of style ; but it is difficult to learn, and requires a very laborious application to render it familiar.

“ Secondly, the Ouen-tchang.—This is the language
 “ used in compositions where a noble and elevated style
 “ is requisite. It is never spoken, but sentences and
 “ complimentary expressions are often borrowed from
 “ it. The Ouen-tchang has not the same laconic brevity and sublimity as the Kou-ouen ; it is, however,
 “ concise, natural, and easy, and abounds with a variety
 “ of grand and beautiful expressions ; but it is not
 “ much adapted to the ambiguities of metaphysics, or
 “ the formal and rugged diction used in treating of
 “ the abstract sciences.

“ Thirdly, the Kouen-hoa.—This is the language of
 “ the court and of the literati ; it is understood throughout the whole empire, and pronounced with much
 “ gracefulness at Pe-kin, and in the province of Kiang-nan, where the court formerly resided. The Kouan-hoa admits of synonymous expressions, to moderate
 “ the brevity of monosyllables ; of pronouns and relatives for the connecting of phrases, and perspicuity of
 “ style ; of prepositions, adverbs, and particles, to supply the want of cases, moods, tenses and numbers,
 “ which have place in other languages.

“ Fourthly, Hiang-tan.—This is a kind of provincial dialect, spoken by the lower classes in China. Every
 “ province, city, and almost every village, has its own. The sense of the words varies in a great number of
 “ places, and they are so altered by diversity of pronunciation, as to be almost unintelligible.

“ The Chinese annex great merit to the talent of tracing out characters with taste ; they often prefer
 “ them even to the most elegant painting, and there
 “ are some of them who will purchase, at an exorbi-

“ tant rate, a page of old writing, when the characters
“ appear to be well formed.

“ The ancient Chinese were as little acquainted with
“ punctuation as the ancient Greeks and Romans. The
“ modern Chinese, from a respect for antiquity, never
“ attend to it in works of an elevated style, nor in any
“ composition which is to be presented to the empe-
“ ror. However obscure, they are printed without
“ points, unless they are accompanied with commen-
“ taries, and intended for the use of students.”

POETRY.

A taste for poetry is pretty general in China, and there are few Chinese writers who have not devoted some part of their leisure hours to the muses.

When rules are drawn from nature, they are every where almost the same. The Chinese art of poetry differs therefore very little from that of Horace and Boileau. This is evident from the following precepts laid down in the fragment of a Chinese book, entitled Ming-tchong :

“ To make a good poem, the subject must be interest-
“ ing, and treated in an engaging manner; and genius
“ supported by a graceful, brilliant, and sublime diction,
“ must shine throughout the whole. The poet ought
“ to traverse, with a rapid flight, the exalted regions of
“ philosophy, but without deviating from the paths of
“ truth; for good taste will only pardon such digressions
“ as bring him towards his end, and which exhibit it
“ to him in a more striking point of view. Disap-
“ pointment must be the consequence of speaking other-
“ wise than to the purpose, or without describing things

“ with that fire, force, and energy, which present them
 “ to the mind as a picture does to the eyes. Elevation
 “ of thought, continued imagery, softness, and har-
 “ mony, form genuine poetry. A poet must begin with
 “ grandeur, paint every thing expressed, soften the
 “ shades of those which are of least importance, col-
 “ lect all into one point of view, and carry the reader
 “ thither with a rapid flight. Poetry speaks the lan-
 “ guage of the passions, of sentiment, and of reason;
 “ but when it lends its voice to men, it ought to as-
 “ sume the tone proper for the age, rank, sex, and
 “ prejudices of each.”

Such are the rules laid down for Chinese poetry, and we shall only add, that they are acquainted with most of those kinds of poetry which are in use among us, as stanzas, odes, elegies, idylls, eclogues, epigrams, satires, &c. The common people also have ballads and songs peculiar to themselves, and some of the literati have thought it of importance to turn into verse for their use the most celebrated maxims of morality, the duties of the different conditions, and the rules of civility. *If good grain, say they, produce only straw, it will benefit the ground by preventing the growth of weeds.*

The rules for dramatic composition established in Europe, are not known to the Chinese. They neither observe our unities, nor any thing that can give regularity and probability to the plot. Their dramas do not represent a single action, but exhibit the whole life of a hero, and the representation may be supposed to embrace a period of forty or fifty years.

They make no distinction between tragedy and comedy, and therefore have no rules appropriated to each

of these kinds, so different in character and language. Every dramatic piece is divided into several parts, which are preceded by a kind of prologue or introduction, called *sie-tsé*; the other parts are called *tché*. Each performer when he comes forward, begins by informing the spectators of his name, and the character he is going to support. The same actor often performs different parts in the same piece, and a comedy is sometimes acted by five persons, though it contains, and successively exhibits, ten or twelve characters.

The Chinese tragedies have not what we call a chorus, but they often abound with several pieces of singing. These scraps of poetry are intended to express the violent emotions of the soul, such as those occasioned by anger, joy, love, or grief; a character sings when he is enraged against a villain, when he is animated with vengeance, or when he prepares for death.

The Chinese are not fond of that lively and animated declamation, those expressive gestures, and powerful modulation of the voice which often contributes to the success of our theatrical representations and public discourses in Europe. They think like the savage Illinois, who were persuaded that their missionary had fallen into a passion, because he concluded his sermon with a few pathetic sentences, delivered after the European manner. The Chinese cannot adapt themselves to European action and gestures, which they take for affected grimaces, or transports of fury. Grave and composed hearers, they are better pleased with a discourse addressed to their understanding than to their passions.

Though China abounds with works of erudition, they are seldom the production of private individuals; these

have neither the leisure nor conveniencies requisite for literary pursuits. The first years of the young literati are spent in studying the language, characters, and doctrine of the King ; the examinations keep them continually employed. When admitted to the first literary degree, it is still necessary to continue their studies, in order to obtain the second and third. They then obtain employment in the tribunals, or become governors of cities in their own provinces. In this situation their occupations are so various and constant, that it is impossible for them to follow a course of uninterrupted study. The sword of the sovereign is continually suspended over their heads, and they have need of all their application, to avoid even slight omissions, which are sufficient to occasion their ruin.

The difficulty of procuring access to libraries is also an inconvenience which the man of genius, unconnected with any literary societies, must experience in China ; that it is impossible for any of them to have such a collection of books as are found in the houses of the great and of men of letters in Europe. The great bonzeries are the only resources of the literati : it is there that government, in order to guard against losses, by conflagrations, wars, and revolutions, has ordered the most curious and rare manuscripts to be collected ; and there also are deposited copies of every collection and new edition of any work published at the expence of the state. These immense libraries are open to all the literati ; but the greater part of the bonzeries which contain them are situated on mountains, at a distance from large cities, and therefore in a great measure cut off from a man of letters.

All the great works, therefore, which have appeared in China have proceeded from the college of the Han-lin. This body, composed of the most celebrated literati, and of the greatest geniuses of the empire, freed from every care, and surrounded with all the literary treasures of the empire, find every convenience and assistance that can facilitate their labour. Employment is assigned to each of them, suited to his taste and talents. They are never subjected to the fettering restraint of time, nor hurried to finish any work which they have undertaken. Interest and self-love unite them closely together, for the glory attending their success is never divided. A reciprocal communication of knowledge, in the fullest and most unreserved manner, is, therefore, a necessary consequence, because every imputation affects the whole body. Hence it happens, that all the works which come from the pencil of the Han-lin bear a character of perfection rarely to be found in those of a private man of letters. To them are the Chinese indebted for all their great historical collections, dictionaries, commentaries, new editions of ancient authors, &c. The emperor generally furnishes for these large works a preface, by his own hand. They are printed at the expense of government, and the whole edition belongs to the emperor, who distributes the copies as presents to the princes of the blood, his ministers, the great, the chiefs of the different tribunals, governors of provinces, and the most celebrated literati of the empire. In 1770 the Han-lin were employed on a new edition of a great work, in which are discussed the most interesting points of history, chronology, geography, jurisprudence, politics, and natural history. This edi-

tion was to form a collection of more than an hundred and fifty volumes.

ASTRONOMY.

Much has been said by different writers for and against the knowledge which the Chinese have of astronomy; the advocates on the part of the Chinese have asserted their almost perfect knowledge of the science from the foundation of their empire, in proof of which a chapter from the Chou-king is quoted, where the emperor Yao instructs two of his mandarins in the science: their opponents have, perhaps, erred as much on the other extreme, and in their attempts to prove the Chinese in a manner ignorant even of the first principles of this science, have been more successful in making assertions than in supporting them by proof. F. Gaubil, who wrote a particular treatise on Chinese astronomy, which he long studied, thus speaks of the Chinese astronomers:

“ The Chinese have been long acquainted with the
 “ motion of the sun, moon, and planets, and even of
 “ the fixed stars, from west to east; though they did not
 “ determine the motion of the latter till about four
 “ hundred years after the Christian æra. To Saturn,
 “ Jupiter, Mars, Venus, and Mercury, they have assign-
 “ ed revolutions which approach very near to our’s.
 “ They have no notion of their different situations,
 “ when stationary and retrograde; and, as in Europe,
 “ some imagine that the heavens and planets revolve
 “ round the earth, and others around the sun.—By
 “ reading their books, we may easily perceive that the
 “ Chinese have had a perfect knowledge of the quan-
 “ tity of the solar year; that they have also known the

“ diurnal motion of the sun and moon ; that they
“ have been able to take the meridian altitude of the
“ former by the shadow of a gnomon ; and that they
“ have thence made pretty exact calculations to deter-
“ mine the elevation of the pole, and the sun’s declina-
“ tion : it appears that they have had a tolerable know-
“ ledge of the right ascension of the stars, and of the
“ time when they pass the meridian ; of the reason
“ why the same stars, in the same year, rise and set
“ with the sun ; and why they pass the meridian some-
“ times when the sun rises, and sometimes when he
“ sets. In short, it evidently appears, from perusing
“ the Chinese history, that the Chinese have always been
“ acquainted with a great many parts of astronomy.”

The Jesuit mathematicians contributed much to the enlargement of astronomical knowledge in China, for Ricci, Adam Schal, Verbiest, Couplet, Gerbillon, Regis, d’Entrecolles, Jartoux, Parrenin, and a great many others, were men whose talents would have rendered them celebrated, even in Europe. F. Verbiest found, in the observatory at Pe-kin, a certain number of instruments made of brass ; but, as he judged them improper for astronomical purposes, he substituted new ones in their room, which still remain. F. le Comte has given us, in his Memoirs, an accurate description of all these machines.

Astronomy at present is cultivated at Pe-kin as it is in the greater part of the capital cities of Europe. A particular tribunal is established there, the jurisdiction of which extends to every thing that relates to the observation of the celestial phenomena.

The observation of eclipses is one of the most important functions of this tribunal. Information must be given to the emperor of the day and hour of the eclipse, in what part of the heavens it will happen, its duration, and the number of digits eclipsed. It is necessary that this intelligence precede the eclipse by some months, and it must be calculated for the longitude and latitude of the capital city of every province. These observations, as well as the diagram which represents the eclipse, are preserved by the tribunal of Ceremonies and the Calao, who take care to transmit them into all the cities of the empire, in order that it may be observed according to the form prescribed.

The ceremonial usual on such occasions is as follows : Some days before the eclipse, the tribunal of ceremonies causes to be fixed up, in some public place of Pe-kin, the hour and minute when the eclipse will commence ; the quarter of the heavens in which it will be visible ; the time that the body will remain in the shade, and the moment in which it will emerge. The mandarins of the different orders have notice to appear in proper dress, with all the emblems of their dignity, in the court of the tribunal of Astronomy, and to wait there for the moment in which the phenomenon will take place. Each of them carries in his hand a sheet of paper, containing a figure of the eclipse. As soon as they perceive that the sun or moon begins to be darkened, they throw themselves on their knees, and knock their foreheads against the earth. A noise of drums and cymbals is immediately heard throughout the whole city. This is the remains of an ancient opinion entertained in China, that by such horrid din

they assisted the suffering luminary, and prevented it from being devoured by the celestial dragon. Although every person possessed of the least knowledge, knows at present that eclipses are only natural events, they continue still to observe the ancient ceremonial, in consequence of that attachment to national customs which these people have always preserved.

While the mandarins remain prostrated, others, stationed on the observatory, examine the beginning, middle, and end of the eclipse ; comparing what they observe with the figure and calculations given. They then write down their observations, affix their seal to them, and transmit them to the emperor, who, on his part, has been at no less pains to observe the eclipse with accuracy and attention. The same ceremonial is established throughout the whole empire.

The Chinese have invariably fixed the beginning of the astronomical year at the winter solstice ; but that of their civil year has varied, according to the will of their emperors ; some of whom have fixed it at the third, or second moon, after the winter solstice, and others at the solstice itself.

The Chinese year has at all times consisted of a certain number of lunations ; twelve lunations forming a common, and thirteen the embolismic year. They reckon their lunations by the number of days which fall between the moment in which the sun is in conjunction with the moon, and the moment of the conjunction following ; and as in the interval between one conjunction and another, the number of days cannot be constantly equal ; they sometimes admit twenty-nine, and sometimes thirty days, to complete their lunations.

They divide their days into a greater or smaller number of equal parts ; but generally into twelve hours, which are double those used by us. Their day begins and ends at midnight.

The Chinese year divided into lunations, is also divided into four equal parts, or seasons, each of which has three parts, its beginning, its middle, and its end ; that is to say, a lunation for each of the three parts. This year is still subdivided into twenty four equal parts, each of which contains fifteen degrees ; so that the whole together make up three hundred and sixty degrees.

The intricate and irregular motion of the moon has been long known in China. The first day of the new moon they named *cho*, *commencement*, or *beginning*, and the day of full moon *ouang*, signifying to *hope*, or *expect* : because the people expected the kindness and protection of certain spirits, which they invoked only at that epocha. To express the age of the moon, besides numbers, they use the words *superior* and *inferior string* ; they say, *chang-hien* ; a bow having the string uppermost, and *hia-hien*, a bow having the string undermost : thus they distinguish what we call the quarters of the moon. Their method of intercalation has varied, but it has always been admitted, as well as the custom of reckoning twenty-nine or thirty days for one lunation ; that which contains only twenty-nine days, they call *a small*, and that of thirty, *a greater lunation*.

The Chinese astronomers divide the stars according to the following order : they place first the *pe-teou*, or *celestial bushel of the north* ; this is what we call the Great Bear : secondly, the *nan-teou*, or *celestial bushel of the*

south ; which comprehends the principal stars opposite to the Great Bear ; and which together form a figure almost like that of the Great Bear in the north : thirdly, the five planets, *ou-hing*. These five planets are, Saturn, Jupiter, Mars, Venus, and Mercury. Fourthly, twenty-eight constellations, in which are comprehended all the stars of our Zodiac, and some of those which lie nearest to it.

PAPER, INK, PRINTING, &c.

The Chinese fix the discovery and first fabrication of that paper which they use at present, about the year 105 before Jesus Christ. Prior to that epocha, they wrote upon cloth, and different kinds of silk stuff. In more early ages, they wrote with a sort of style upon small slips of bamboo, and even upon plates of metal : several of these slips, strung and joined together, formed a volume. At length, under the reign of Ho-ti, a Chinese mandarin invented a kind of paper much more commodious. He took the bark of different trees, hemp, and old pieces of silk stuff, and boiled these substances until they were reduced to a kind of paste, of which he formed paper. Chinese industry improved this discovery, and found out the secret of whitening and smoothing different kinds of paper, and of giving them a beauty and lustre.

Different papers are at present greatly multiplied. The Chinese, for making paper, use the bamboo reed, the cotton shrub, the bark of the *kou-chu*, and of the mulberry tree ; hemp, the straw of wheat and rice, parchment, the cods of the silk-worm, and several other substances, the greater part of which are unknown : this manufacture in Europe.

Of trees, or shrubs, proper for this purpose, nothing is used but the bark ; the bamboo and cotton tree excepted, the woody substance of which is employed, after it has been macerated, and reduced to a thin paste. The greater part of the Chinese paper is very susceptible of moisture, dust easily adheres to it, and worms, insensibly, get into it. To prevent the corruption and loss of books, it is therefore necessary to beat them often, and expose them to the sun. Paper made from cotton is not subject to these inconveniences ; it is the neatest and most used of any, and may be preserved as long as that of Europe.

These kinds of paper are much superior to our's in softness, smoothness, and the extraordinary size of the sheets ; it being no difficult matter to obtain, from certain manufactories, sheets, thirty or forty feet in length.

To strengthen their paper, and prevent it from sinking, the Chinese dip it in alum-water, which generally renders it very brittle ; but when it has not undergone this preparation, it may be folded into a thousand shapes, without any danger of its being torn.

The Chinese ink is made from blacking, produced by the smoke of different substances, but principally by that of pines, or of oil burnt in lamps. Care is taken to add to it a little musk, or some other perfume, to correct the strong and disagreeable smell which it would otherwise retain. The ingredients are mixed, until they acquire the consistence of paste, which is afterwards divided, and put into small wooden moulds. The interior part of these moulds is neatly cut and carved, so that the cake of ink, when taken out, appears orna-

mented with different figures, such as dragons, birds, trees, and flowers : one of its sides is generally marked with some beautiful characters.

The best and most esteemed ink of China is that which is made in the district of Hoei-tcheou, in the province of Kiang-nan. Its composition is a secret, which the workmen conceal, not only from strangers, but even from their fellow-citizens. The manufacturers of Hoei-tcheou have furnaces of a particular construction for burning pines. The smoke is conveyed, by means of long pipes into small cells, closely shut, the sides of which are covered with leaves of paper. The smoke introduced into these cells adheres every where to the walls, and soon condenses. At the end of a few days the cells are opened, and the blacking, or soot, is then taken out. The resin, which issues from the burning pines is also collected, by means of small canals, which are level with the ground.

The art of printing, so recent in Europe, has long existed in China, but it differs very much from our's. The small number of letters which compose our alphabet permit us to cast a certain number of moveable characters, which, by their arrangement and successive combinations, are sufficient to print the largest works ; the types employed in printing the first sheet may furnish characters to print the second. But this is not the case in China, where the characters are so prodigiously numerous. The Chinese find it more commodious to engrave upon pieces of wood the whole work which they intend to print. Their method of proceeding in this operation is as follows. They first employ a writer to transcribe the work. The engraver glues each

of the leaves of the manuscript upon a piece of plank, made of any hard wood, such as that of the apple or pear tree, and properly prepared ; he then traces over, with a graver, the strokes of the writing, carves out the characters in relief, and cuts down the intermediate part of the wood. Each page of a book, therefore, requires a separate plank.

The beauty of the characters depends evidently on the hand of the copier ; and the book is neatly or badly printed accordingly, for the dexterity and precision of the engraver is so great, that he imitates every stroke ; it is, therefore, sometimes difficult to distinguish a book which is printed from one simply written.

The Chinese, however, are not unacquainted with the use of moveable characters ; they have a kind, not cast, but made of wood, and it is with these characters they correct every three months *The State of China*, which is printed at Pe-kin. Very small works are also printed sometimes in the same manner.

The Chinese do not use a press, as printers in Europe do ; their wooden planks and their paper, which is not dipped into alum-water, could not sustain so much pressure. They first place the plank level, and then fix it in that position. The printer, who is provided with two brushes, takes that which is hardest, dips it into the ink, and rubs the plank in such a manner, that it may be neither too much nor too little moistened. When a plank has been once prepared, four or five leaves have been thrown off successively without daubing it over every time with fresh ink. After a leaf has been adjusted upon the plank, the workman takes a second brush, which is soft, and of an oblong figure, and draws

it gently over the paper, pressing it down that it may receive the ink ; the degree of pressure is determined by the quantity of ink upon the plank. One man with his brush is able in this manner, to throw off almost ten thousand copies in a day.

Ink used for printing is made in a particular manner ; it is liquid, and different from that which is formed into oblong sticks, or cakes. The leaves are printed upon one side only, because thin and transparent paper, such as the Chinese, would not bear double impression, without confounding the characters of the different pages. Each leaf of a book is, on that account double ; so that the fold stands uppermost, and the opening is towards the back where it is stitched. Hence it happens that the Chinese books are not cut upon the edges. They are generally bound in grey pasteboard, which is very neat : those who wish to have them done in a richer and more elegant manner, get the pasteboard covered with thin satin, flowered taffety, and sometimes with gold and silver brocade. The edges are neither gilt nor coloured.

SILKS, GLASS, AND PORCELAIN OF CHINA.

The culture of the mulberry tree, and the manufacturing of silk, have been greatly extended in China : this production, indeed, appears to be almost inexhaustible ; besides the immense quantity which is annually exported by the greater part of the Asiatic and European nations, the internal consumption alone is astonishing. The emperor, the princes, the mandarins, the literati, women, servants of both sexes, and all who possess a moderate income, wear no clothes but of taffety, satin and other silk stuffs. None but the lower

fort of people and the very young, use dresses of cotton cloth which is died blue.

The most beautiful and valuable silk of the whole empire is that which comes from the province of Tche-kiang; which is wrought in the manufactories of Nan-kin, by the best workmen of China; thence are brought all those silk stuffs, destined for the use of the emperor, and those which he distributes in presents to the nobility of his court. The open commerce carried on with Asia and Europe draws also to the manufactories of Canton a great number of excellent workmen who manufacture there ribands, stockings, buttons, &c.

The principal silk stuffs manufactured by the Chinese are plain and flowered gauzes, of which they make dresses for summer; damask of all colours, striped and black sattins, napped, flowered, striped, clouded, and pinked taffeties; crapes, brocades, plush, different kinds of velvet, and a multitude of other stuffs, the names of which are unknown in Europe.

The Chinese wheels, looms, reels, and all other machines necessary for preparing silk, and for the fabrication of cloth, are very simple in their construction, but contain no improvement worthy of the attention of an European manufacturer.

Porcelain is another object of Chinese industry, and a branch of commerce which employs a vast multitude of workmen. The finest and best is made, as we have before noticed, in a village called King-te-tching, in the province of Kiang-si.

We are indebted to Father d'Entrecolles for a very accurate account of the manner in which porcelain is made, and from his accounts we shall extract the observations we shall make on the subject.

In describing the earths and minerals of China, we have mentioned the pe-tun-tse and the kao-lin, a proper mixture of which produces that fine paste used for making porcelain. To these two principal elements must be added, the oil or varnish from which it derives its splendour and whiteness. This oil, which is extracted from the same kind of stone which produces the pe-tun-tse, is of a whitish colour with a mixture of green; it is obtained by the same process used in making the pe-tun-tse; the stone is first washed, and pulverised; it is then thrown into water, and after it has been purified, it throws up, as we have before mentioned, a kind of cream. To an hundred pounds of this cream, is added one pound of che-kao, a mineral something like alum, which is calcined and pounded. This mineral acts as a kind of runnet, and gives a consistence to the oil, which is however carefully preserved in its state of fluidity.

The oil thus prepared is never employed alone, another oil must be mixed with it, which is extracted from lime and fern ashes, to an hundred pounds of which is also added a pound of che-kao. When these two oils are mixed, they must be equally thick, and, in order to ascertain this, the workmen dip into each of them some cakes of the pe-tun-tse, and by inspecting their surfaces closely after they are drawn out, thence judge of the thickness of the liquors. With regard to the quantity necessary to be employed, it is usual to mix ten measures of stone oil, with one measure of the oil made from lime and fern ashes.

To enter into a detail of the method of forming the different articles of porcelain would be altogether use-

less, as they are known in, and are similar to the practice of our own potteries.

After a piece of porcelain has been properly fashioned, it passes into the hands of the painters, who follow no certain plan in their art, nor are they acquainted with any of the rules of drawing; all their knowledge is the effect of practice, assisted by a whimsical imagination. Some of them, however, shew no inconsiderable share of taste in painting flowers, animals, and landscapes, on porcelain, as well as upon the paper of fans, and the silk used for filling up the squares of lanterns. The labour of painting in the manufactories of which we have spoken, is divided among a great number of hands. The business of one is entirely confined to tracing out the first coloured circle, which ornaments the brims of the vessel; another designs the flowers; and a third paints them; one delineates waters and mountains; and another, birds and other animals: human figures are generally the worst executed.

The Chinese have porcelain painted with colours of every kind; but it is unnecessary for us to attempt a description of the different kinds, as they are all, we believe well known in Europe. When the colour becomes dry, the porcelain is baked, the gold is then laid on, and it is afterwards re-baked, in a particular furnace appropriated for that purpose. The Chinese have tried to paint some vases with their common ink, but this attempt did not succeed. When the porcelain was taken from the furnace, it was found to be quite white. As the particles of this ink have very little body, they were undoubtedly dissipated by the action of the fire,

or rather, they had not strength sufficient to penetrate the coat of varnish.

The Chinese had formerly the secret of making a singular kind of porcelain : they painted upon the sides of the vessel fishes, insects, and other animals, which could not be perceived until it was filled with water. This secret is, in a great measure, lost ; the following part of the process is, however, preserved : the porcelain which the workman intends to paint in this manner, must be extremely thin and delicate. When it is dry, the colour is laid on pretty thick, not on the outside, as is generally done, but on the inside. The figures painted upon it, for the most part, are fishes, as being more analogous to the water with which the vessel is filled. When the colour is thoroughly dry, it is coated over with a kind of size, made from porcelain earth ; so that the azure is entirely inclosed between two laminæ of earth. When the size becomes dry, the workman pours some oil into the vessel, and afterwards puts it upon a mould, and applies it to the lathe. As this piece of porcelain has received its consistence and body within, it is made as thin on the outside as possible, without penetrating to the colour ; its exterior surface is then dipped in oil, and, when dry, it is baked in a common furnace. The art of making these vases requires the most delicate care, and a dexterity which the Chinese, perhaps, do not at present possess. They have, however, from time to time, made several attempts to revive the secret, but their success has been very imperfect. This kind of porcelain is known by the name of *kia-tsing*, *pressed azure*.

When the Chinese intend to lay on gold, they pound it, and suffer it to dissolve in the bottom of a porcelain vessel, until they perceive a golden scum floating on the top. It is then left to dry; and when they have occasion to use it, they dilute part of it with a sufficient quantity of gum-water. Three parts of ceruse are mixed with thirty parts of gold, and it is laid on in the same manner as other colours.

Several causes concur to render the beautiful porcelain of China exceedingly dear in Europe; besides the great profit of those who import it, and that gained from them by the Chinese factors, it seldom happens that a baking succeeds completely. It sometimes miscarries entirely; and when the furnace is opened, the porcelain, together with the cases in which it is baked, is found converted into a shapeless mass, as hard as flint. Too strong a fire, or damaged cases, are sufficient to spoil the whole process; and it is the more difficult to regulate the proper degree of heat, as the nature of the weather may change its action in an instant, as well as the quality of the matter upon which it acts, and that of the wood which produces it. Besides this, the pieces which are transported to Europe, are generally made after new models, and on that account much more difficult to be manufactured. A few faults are sufficient to cause their rejection by the European merchants; in which case they remain in the hands of the Chinese workman, who cannot dispose of them, because they are not fashioned according to the taste of his nation; it is, therefore, necessary, that the porcelain exported by the Europeans should pay for that which has been refused.

The use of glass is very ancient in China; it is related, in the Large Annals, that, “In the beginning of the third century, the king of Ta-tsin sent the emperor Tai-tsou a magnificent present of glass of all colours, and that some years after, a glass-maker, who had the art of converting flint into chrystal by means of fire, taught this secret to some others, by which those who had come, and those who then came from the West acquired much glory.”—That part of the Annals in which this quotation is to be found, was written in the seventh century: but from the little attention which at times seems to have been paid to the art of manufacturing glass, and its being lost and revived at different periods, we have reason to suspect that the Chinese have never set great value upon this branch, and that they have considered glass rather as an object of luxury than utility. They greatly admire the workmanship of our European chrystal, but they prefer their own porcelain, which stands hot liquors, and which is much more used, and less liable to be broken. A glass-house is still, however, kept up at Peking, at the Emperor’s expense, in which a certain number of vases and other works are made, which require so much the more labour and attention, as none of them are blown. But this manufactory is considered only as an establishment of pomp, and an appendage of the court, destined merely for the purpose of adding to imperial magnificence. This disdainful indifference, shewn by the Chinese for glass manufactures, clearly evinces how different their ideas are at present from those of the Europeans.

MEDICINE.

The study of medicine among the Chinese is as ancient as the foundation of their empire. Their physicians were never skilful anatomists, or profound philosophers, nor will their most respectable theories bear the scrutiny of the practical anatomist; indeed, where anatomy is shackled by a nonsensical prejudice which prevents the opening of the human body, it is impossible that the practice of medicine or surgery can be very perfect.

Vital heat, and radical moisture, are considered by the Chinese physicians as the two natural principles of life; the blood and spirits they consider only as their vehicles. These two principles, according to them, are seated in all the principal parts of the body, in which they preserve life and vigour. The seat of radical moisture they suppose to be in the heart, lungs, liver, and reins. They place vital heat in the intestines, the number of which they make amount to six; by means of the spirits and blood, the vital heat and radical moisture are conveyed from these different seats to the other parts of the body. The Chinese physicians suppose also, says F. du Halde, “that the body, “by means of the nerves, muscles, veins, and arteries, “is like a kind of lute or musical instrument, the different parts of which emit various sounds, or rather “have a temperament proper for each, and suited to “their figure, situation, and particular uses, and that “its different pulses, which resemble the different tones “and notes of these instruments, enable the practitioner “to judge infallibly of their situation and state, in the “same manner as a cord, more or less tense, touched

“ in one place or in another, in a stronger or gentler
“ manner, sends forth different sounds, and discovers
“ whether it be too much stretched, or too much
“ relaxed.”

In a word, they suppose that between all the parts of the human body, there is a certain influence on the one hand, and a sympathy on the other, and these form the basis of their system of physic. They pretend to judge of the state of a patient, and to determine the nature of his disease, by the colour of the face and eyes, by inspecting the tongue, nostrils, and ears, and by the sound of the voice ; but it is chiefly upon a knowledge of the pulse that they found their most infallible prognostics. Their theory respecting the pulse is very extensive, and varies according to circumstances. One of the ancient physicians has left a complete treatise upon this subject, which still serves as a guide. This work was composed about two hundred years before the Christian æra ; and it appears certain that the Chinese were acquainted with the circulation of the blood long before any of the nations of Europe.

As before observed, they never use dissection ; but it appears that they have long studied living nature with attention and advantage. Living nature may, perhaps, not be impenetrable to an observation of three thousand years. The Egyptians did not permit the opening of dead bodies, and yet it was from their sacred books that Hippocrates derived the greater part of his knowledge. The Chinese physic is, however, almost all quackery. They have the greatest confidence in their simples, which indeed have singular virtues ; but it requires no little skill to know them thoroughly, and to be able to administer them seasonably.

Inoculation was practised in China a long time before it was known in Europe; the Chinese, indeed, place less confidence in it than the Europeans, and for this reason, because they are convinced, by numberless instances, that it does not prevent a return of the small-pox when it becomes epidemical. The name given to this disease in China is *tai-tou*, which means, *poison of the mother's breasts*. They distinguish it into forty different kinds; but experience plainly demonstrates that it is not dangerous in the warm provinces of China; in the cold it produces little eruption: it is in the temperate that it extends its ravages widest. The Chinese physicians, therefore, regulate their mode of treating this distemper according to the climate, and to the age and habit of the patient.

MUSIC OF THE CHINESE.

The modern Chinese entertain the same ideas respecting their ancient music, as those which have been transmitted to us concerning that of the Greeks and Egyptians; and they regret their ancient harmony, as we lament the loss of that which has been so much extolled by antiquity, and of which so many wonderful things have been related. If Egypt had a Hermes, or Mercury Trismegistus, who, by the softness and charms of his voice, finished the civilization of men; if Greece had an Amphion, who built cities by his harmony alone; and an Orpheus, who, by the sound of his lyre, suspended the course of rivers, and made the most rugged rocks follow him, China boasts of no less miracles performed by her ancient musicians. We are told of a Lyng-lun, a Kouei, and a Pin-mou-kia, who, by touching their *kin* and their *ché*, produced sounds capable of

softening the hearts of men, and of taming the most ferocious animals.

More than eight centuries before the existence of the son of Antiope ; and of the famous singer of Thrace, it is recorded that the inimitable Kouei said to the emperor Chun, “ When I touch the stones, which compose my *king*, and make them send forth a sound, the animals range themselves around me and leap for joy.”—The ancient music, according to the Chinese writers of every age, “ could call down superior spirits from the ethereal regions ; raise up the manes of departed beings ; inspire men with a love of virtue, and lead them to the practice of their duty, &c.” “ Are we desirous,” say the same authors, “ of knowing, whether a state be well governed, and whether the morals of its inhabitants be virtuous or corrupt—let us examine what kind of music is esteemed among them.”—This rule was not neglected by Confucius, when he travelled through the different kingdoms into which China was divided in his time ; some vestiges of the ancient music even then remained ; and his own experience had taught him how much influence harmony has over the passions and movements of the soul. It is, indeed, related, that when he arrived in the kingdom of Tsi, he was entertained with a piece of the music called Chao, that is to say, of that music which Kouei composed by order of Chun. “ For more than three months,” say the authors of his life, “ it was impossible for him to think of any thing else ; the most exquisite food, prepared in the most delicate manner, could neither awaken his taste, nor excite his appetite, &c.”

It is not our intention to enter on a dissertation on the ancient music of the Chinese ; we shall only observe, that the musical system, so long attributed to the Egyptians and the Greeks, has been discovered in China ; and that it is beyond a doubt that it had its origin there, at an epocha much anterior to the times of Hermes, Linus, or Orpheus. We cannot enter into that tedious detail which would be requisite to explain this system, the musical reader may find it in the dissertation of F. Amiot,* published by the Abbé Rouffier, and which this learned theorist enriched with his own observations.

We shall now speak of the musical instruments of the Chinese. They have always distinguished eight different sounds ; and they believe that nature, in order to produce them, formed eight kinds of sonorous bodies. The order in which they distribute these sounds, and the instruments they have constructed to produce them, are as follow : 1st. The sound of skin, produced by drums. 2dly, The sound of stone, produced by the *king*. 3dly, That of metal, by bells. 4thly, That of baked earth, by the *hiuen*. 5thly, That of silk, by the *kin* and the *ché*. 6thly, That of wood, by the *yu* and the *tchou*. 7thly, That of bamboo, by the *koan*, and different flutes. And, 8thly, That of a gourd, by the *cheng*.

The first drums were composed of a box made of baked earth, covered at both extremities with the tanned hide of some animal ; but, on account of the weight and brittleness of baked earth, wood was soon substituted in its stead. The Chinese have drums of

* This dissertation forms the sixth volume of the New Memoirs respecting China.

various kinds ; the greater part of them are shaped like our barrels, and some are cylindric.

The Chinese are, perhaps, the only nation who have had the ingenuity to apply stones to the purpose of making musical instruments. We have already described the different kinds of sonorous stones which are found in this empire ; the instrument constructed of them is called *king*, and is distinguished into *tsé-king*, and *pien-king*. The *tsé-king* consists of only one sonorous stone, which, consequently, produces only one tone. The *pien-king* is an assortment of sixteen stones, suspended together, which form all the tones admitted into the musical system of the ancient Chinese. These stones are cut into the form of a carpenter's square ; to make their tone flatter, their thickness is diminished ; and to render it sharper, something is taken from their length.

The Chinese have always made their bells of a mixture of tin and copper : their shapes are various, those of the ancients were not round, but flatted, and in the lower part resembled a crescent. The Chinese have formed an instrument of sixteen bells, properly assorted, so as to correspond with the sonorous stones, of which the *king* are composed.

The instrument *hiuen*, which is made of baked earth, is highly respected by the Chinese, on account of its antiquity. They distinguish it into two kinds, the great and the small *hiuen*. “ The great *hiuen*,” says the Dictionary Eulh-ya, “ is like a goose's egg, and “ the small *hiuen*, like that of a hen : it has six holes “ for the notes, and a seventh for the mouth.”

The *kin* and the *ché*, which have been known from the remotest antiquity, emit the sound of filk. The *kin* has seven strings, made of filk threads, and is distinguished into three kinds, differing only in size; the great *kin*, the middle *kin*, and the small *kin*. The body of this instrument is formed of the wood of the *toung-mou*, and varnished black; its whole length is about five feet five inches. The *ché*, of which there are five kinds, is furnished with twenty-five strings, and its ordinary length is nine feet. F. Amiot assures us, that we have no instrument in Europe that deserves to be preferred to it.

The instruments which emit the sound of wood, are the *tchou*, the *yu*, and the *tchoung-tou*; the first is shaped like a square bushel, and is beat on the inside with a hammer; the second, which represents a tyger squatting, is made to sound by scraping its back gently with a rod; the third is a collection of twelve pieces of board tied together, which are used for beating time, by holding them in their right hand, and knocking them gently against the palm of the left.

The bamboo furnishes a numerous class of instruments, composed of pipes joined together, or separate, and pierced with more or fewer holes. The principal of all these wind instruments is the *cheng*, which emits the sound of a gourd. The neck of the gourd is cut off, and the lower part only is reserved, to which a cover is fitted, having as many holes as are equal to the number of sounds required. In each of these holes, a pipe is fixed, made of bamboo, and shorter or longer, according to the tone it ought to emit. The mouth of the instrument is formed of another pipe, shaped like

the neck of a goose ; it is fixed to the gourd on one side, and serves to convey the air to all the pipes it contains. The ancient *cheng* differed in the number of their pipes ; those used at present have only thirteen : this instrument appears to have some affinity with our organs.

The Chinese are unacquainted with the use of our musical notes ; they have not that diversity of signs which distinguish the different tones, and the gradual elevation or depression of the voice, nor any thing to point out the various modifications of sound which produce harmony. They have only a few characters to mark the principal notes ; all the airs which they have learned, they repeat merely by rote : the Emperor Kang-hi was therefore greatly astonished at the facility with which an European could catch, and remember an air the first time he heard it. In 1679, he sent for Fathers Grimaldi and Pereira to the palace to play some tunes upon an organ and a harpsichord, of which they had made him a present. He appeared much satisfied with the European music, and afterwards ordered his musicians to play a Chinese air ; F. Pereira pricked down the whole air while the musicians were playing it, and when they had done, the missionary repeated the air without omitting a single note. The Emperor could not comprehend how a stranger could learn a piece of music so quickly, which had cost so much time and labour to his musicians, and how it was possible, by the help of a few characters, to make himself so far master of it, as not to be in any danger of forgetting it. He bestowed the highest praises on the European music, and admired the means which it furnishes to facilitate and

lessen the labour of the memory. Some remains of incredulity made him, however, wish to have the experiment several times repeated. He himself sung various airs, which the missionary pricked down in proper time, and repeated immediately. "I must confess," said the Emperor, "that the European music is incomparable, and that the like of this Father (F. Pereira) is not to be found in my whole kingdom."

PAINTING, CIVIL AND NAVAL ARCHITECTURE.

The Chinese painters have been long since decried in Europe; but we are of opinion, that to appreciate their merits justly, it would be necessary to see some of their best works, and not to judge of them from the fans and screens which are brought us from Canton. The Chinese pretend to have had their Le Brun, their Le Sueur, and their Mignard; and even at present they have painters who are held in high estimation among them. Their works, however, are never carried from Pe-kin to Canton, because they would not find purchasers among the European merchants, who are fond only of naked figures, of licentious and indecent subjects; and some of the missionaries lamenting the depravity of their taste, assure us, that by the temptation of money, they prevail upon the daubers of Canton to execute pieces for them, the obscenity of which may gratify the taste, and tickle the fancy of an European voluptuary.

It seems, however, to be universally agreed, that the Chinese have no notion of correctness or perspective, and little knowledge of the beautiful proportions of the human body. But those even who refuse them the talent of painting figures well, cannot disallow that

they particularly excel in flowers and animals. They execute these subjects with much taste, justness, and freedom, and they pride themselves, above all, in an exactness of representation, which might appear to us trifling and minute.

Painting must make little progress in China, because it is not encouraged by government; it is reckoned among the number of those frivolous arts, which contribute nothing towards the prosperity of the state. The Emperor's cabinets and galleries are filled with European paintings; he employed for a long time the pencils of Castiglione and Attiret, both eminent artists, whom he highly esteemed, and whose works he often inspected; but on account of that notion entertained of the inutility of painting, he rejected an offer made by them of establishing a school for painting, and of instructing pupils in that art.

Painting in fresco was known in China long before the Christian æra: it was much in vogue under the Han, who ornamented the walls of their principal temples with it. This kind of painting made fresh progress, and gained more admirers in the fifth and sixth centuries; and it was carried to a degree of perfection seldom equalled.

The present emperor has in his park an European village, painted in fresco, which produces the most agreeable deception. The remaining part of the wall represents a landscape, and little hills, which are so happily blendid with the distant mountains behind, that it is almost impossible to conceive any composition more ingeniously imagined, or better executed. This beautiful work is the production of Chinese painters, and was copied from designs sketched out for them.

Engraving in colours is very ancient among the Chinese, who discovered that method long before it was known in Europe.

The chissel of the Chinese sculptors is seldom employed, because, if we except the idols of their temples, the luxury of statues is not known in this empire. There is not a single statue to be seen in the squares, public edifices, or palaces of Pe-kin; indeed, the only real statues to be found in China, are those which, for the sake of ceremonious distinction, are used to ornament the avenues leading to the tombs of princes, and great men of a certain rank; to which we must also add those which are placed near the emperor's coffin, and that of his sons and daughters in the interior part of the vault where their remains are deposited.

The Chinese architecture is not the mere effect of custom without any fixed system; it has its principles, rules, and proportions. When a pillar is two feet in diameter at the base, it must be fourteen in height, and by one or other of these measures that of every part of the building may be determined. This architecture, though it has no relation whatever with that of Europe, though it has borrowed nothing from that of the Greeks, has a certain beauty peculiar to itself.

The numberless rivers and canals by which China is watered, have rendered it necessary to construct a multiplicity of bridges of various shapes and forms; the arches of some are exceeding lofty and acute, with easy stairs on each side, the steps of which are not quite three inches in thickness, for the greater facility of ascending and descending; others have no arches, but are composed of large stones, placed transversely upon

iles, after the manner of planks. These stones sometimes are eighteen feet in length. Some of these bridges are constructed of stone, marble, and brick, others of wood, and some are formed of a number of barks, joined together by strong iron chains. The invention of the latter is very ancient; they are known by the name of *seou-kiao*, *floating bridges*; and several of them may be seen upon the Kiang and Hoang-ho.

The most remarkable among the bridges of China is one that is about three leagues from Pe-kin; it is two hundred paces in length, and broad in proportion. Most strangers who view it, appear astonished at its height, and the apparent inutility of the greater part of its arches, because it is constructed upon a very small river. But when this river becomes swelled by the summer rains, all these arches are scarcely sufficient to afford a passage to its waters.

The naval architecture of the Chinese appears to have made no progress for several centuries; neither their frequent intercourse with those Europeans who have visited their coasts, nor the sight of their vessels, has made them turn their thoughts to change or improve their own. The largest are not more than 250 or 300 tons burthen, and they have neither mizen, bow-sprit, nor top-masts, but only a main and a fore-mast, to which is sometimes added a small top-gallant-mast; this, however can afford only a feeble assistance. The Chinese supply the place of sails with mats, made of bamboo; they are strengthened by whole bamboos, equal in length to the breadth of the sail, and extended across it, at the distance of a foot one from another. Two pieces of wood are fixed to the top and bottom

of the sail ; the upper serves as a yard, and the lower, which is about five or six inches in thickness, keeps the sail stretched, when it is necessary to hoist or lower it. This kind of sail may be folded and unfolded like the leaves of a screen. The Chinese vessels are far from being swift failers, but they keep their wind well, on account of the stiffness of their sails, which do not yeild to the breeze ; but they soon lose this advantage by the great lee-way they make, owing to their bad construction.

The Chinese do not use pitch for caulking the bottoms of their vessels, but a particular kind of gum, mixed with lime ; and this composition is so excellent, that one or two wells in the hold are sufficient to keep the vessel perfectly dry. They draw up the water with buckets, for they have not yet adopted the use of our pumps. Their anchors are made of a hard and heavy wood, which they call *tié-ly-mou*, or *iron-wood*. They pretend, that these anchors are far superior to those of iron, because the latter are apt to bend, which never happens to anchors made of *tié-ly-mou*.

The Chinese make excellent coasting pilots, but they are bad failors in an open sea. It is the steerfmen alone who conduct the vessel ; they bring they ship's head to that point of the compass in which they think they ought to pursue their course, and without troubling themselves about the rolling or motion of the ship, they run on as it were at hazard. The Chinese pretend to have been the first inventors of the mariner's compass ; but they seem to have little desire for improving this interesting discovery.

The Chinese have never been exposed to the necessity of fighting naval battles, except on the river

Kiang, around and near their own coasts, or in the neighbourhood of the isles of Japan. They have, however, several distinct kinds of vessels for warlike operations. Those belonging to the port of Canton are much larger than those employed on the coasts of Fo-kien, and the latter are built only of fir, or common deal; whereas the vessels of Canton are entirely constructed of *iron-wood*. In naval battles they are found to be much stronger, and more useful; but they are heavy, and far inferior to the others in point of sailing. These vessels last long, worms never pierce them, and some of them are armed with cannon.

On the coasts of Fo-kien, the Chinese use a kind of fast-sailing vessel, which is employed in pursuing pirates, and for carrying dispatches. Its sides are strengthened by bands of bamboo nailed over the planks, in order that they may the better resist the violence of the waves. These vessels draw from six to seven feet of water, and no weather prevents them from putting to sea.

A vessel to open the waves. This is a vessel which draws only three or four feet of water; it has a sharp prow, and easily overcomes the resistance of the waves. It is furnished with a helm, a sail, and four oars; and, as they say, *fears neither the wind nor the billows*. It can contain from thirty to fifty soldiers.

A vessel to run among sand-banks. This is thus named, because it can pass in places where the water is extremely shallow. It is constructed with a flat bottom, and is used for gliding along the coasts of the northern sea, where there is little depth of water; but vessels of this kind are never employed on the southern coasts.

A hawk's-bill vessel. Of all the Chinese vessels this is the swiftest and lightest for sailing, and as its prow and poop are constructed in the same manner, it can advance or retreat with equal facility, without putting about. Its deck is defended, on each side, by a kind of parapet made of bamboo, which shelters the soldiers and rowers from the weapons of the enemy.

We shall not extend this account of the Chinese shipping any farther; it may be easily perceived that a whole fleet of such armed barks would not be able to stand an attack from a few of our European ships of war.

N A R R A T I V E
OF THE
EMBASSY TO CHINA.

AS the object of this work is to furnish the reader with information respecting China, we shall say little respecting the proceedings of the embassy in its course thither; it may, however, be necessary to offer a few introductory remarks.

The disadvantages under which European countries trade with China are great, and the British nation, which has felt these disadvantages in a peculiar manner conceived the idea of attempting their removal. As the existence of the government of Great Britain depends on its commerce, and as from the rising importance of the United States of America, and the progress of civil and religious liberty in Europe, many of the old channels must be in a manner shut with respect to British manufactures, the English government acted with the strictest view to its own interest, in planning the embassy to China for that purpose.

Some intimations were certainly given to the court of London that an ambassador would be well received and treated with on a commercial ground; but that such information was ever authorised by the court at Pe-kin is somewhat more than doubtful, and from circum-

stances we are inclined to think that the court of St. James's became in this case, as in many others, the dupe of some artful and interested speculatist.

However, in 1788 the honourable Colonel Cathcart was invested with the character of Minister from this country to the court of China: the Colonel died on his passage, and as ministers with *their accustomed sagacity* had neglected to make any provision for this event, the mission with which he was entrusted may be said to have been buried with him. However, as success might prove highly advantageous to the Board of Control, and the Court of Directors of the India Company, if to no one else, the character of Ambassador to China was revived in the person of Lord Macartney, a nobleman certainly well qualified for the task. Great expenses were incurred, and many exertions made to render this embassy worthy of the country from which it was sent; but, perhaps, after all that was done, we shall not err in saying, it was better calculated to succeed with a nation of Indians, or with a petty African Prince, than with the government of China; for if the court of Pe-kin was to be swayed by splendour, much more ought to have been done to have accomplished it than was done;—but supposing the Chinese government to have seriously meditated commercial arrangements, less trick would, perhaps, have succeeded better—be this as it may, the success was what might have been expected, disgrace and contempt—the gentlemen of the embassy had a journey to Pe-kin, and realized the spirit of a distich written on a certain monarch and his army—“March'd up the hill, and then
“march'd down again.”

As we shall in the course of our narrative have occasion to mention in particular several of the gentlemen who formed the suite of Earl Macartney, before we proceed, it may be proper to present the reader with a general list of their persons and situations.

Sir George Staunton, Bart. Secretary to the Embassy ;
Lieut. Col. Benson, Commandant of the Ambassador's Guard ;

Lieut. H. W. Parish, of the Royal Artillery ;

Lieut. J. Crewe ;

Mr. Acheson Maxwell, } Joint Secretaries to the
Mr. Edward Winder, } Ambassador ;

Mr. Baring, Assistant Secretary, outward-bound ; son of Sir Francis Baring, Bart.

Dr. Gillan, Physician and Philosopher to the Embassy ;

Dr. Scott, Physician and Surgeon to the Embassy ;

Mr. Barrow, Comptroller of the Household ;

Dr. Dinwiddie, Mechanist, Conductor of mathematical and astronomical presents ;

Master George Staunton, son of Sir George Staunton, Bart.

Thomas Hickey, Portrait Painter ;

Mr. Alexander, Draftsman ;

Mr. Huttner, Preceptor to Master Staunton ;

Mr. Plumb, Interpreter.

HIS EXCELLENCY'S SERVANTS, &c.

A Steward, and an under do. A Carpenter and Joiner,

2 Valets de Chambre, A Saddler,

A Cook, A Gardener,

2 Couriers, A Taylor,

A Footman, A Watchmaker,

A Baker, A Mathematical Instrument-maker.

A Band of six Musicians,

BELONGING TO SIR G. STAUNTON.

2 Servants,

1 Gardener ;

which, with Mr. Crewe's Valet de Chambre, formed the whole of the domestic establishment, except three natives of China, who went out from England.

MILITARY ESTABLISHMENT.

20 Men of the Royal Artillery ;

10 Ditto 11th Light Dragoons ;

20 Ditto drafted from the additional Companies of Infantry, at Chatham.

SHIPS EMPLOYED TO TAKE THE EMBASSY TO CHINA.

The Lion, of 64 guns, Sir Eras. Gower, Commander ;

The Hindostan East Indiaman, Capt. William Mackintosh, Commander ;

The Jackall brig for a tender, manned by officers and men from the Lion.

LIST OF THE OFFICERS ON BOARD THE LION.

Sir Erasmus Gower, Knight, Commander ;

Mr. Cambell, 1st. Lieutenant ;

Mr. Whitman, 2d. ditto ;

Mr. Atkin's, 3d. ditto ;

Mr. Cox, 4th. ditto—died at Chufan ;

Mr. Ommaney, acting Lieutenant ;

Mr. Jackson, Master of the Lion ;

Mr. Saunders, Master's-mate ;

Mr. Tippet, ditto ;

Mr. Simes, ditto ;

Mr. Lowe, ditto ;

Mr. Roper, ditto ;

Mr. Warren, ditto, son of Dr. Warren, promoted to be acting Lieutenant ;

Mr. Kent ;
Mr. Chapman, appointed gunner, vice Corke, deceased ;
Right Hon. Lord Mark Kerr, Midshipman, promoted
to be acting Lieutenant ;
Hon. Wm. Stuart, Midshipman ;
Mr. Bromely, ditto ;
Mr. Swinbourne, do.
Mr. Kelly, do.
Mr. Dilkes, do.
Mr. Trollope, do.
Mr. Heywood, do.
Mr. Hickey, do.
Mr. Thompson, do.
Mr. Waller do. (died at Wampoa ;)
Mr. Beaumont, do. (returned home from Angara Point,
for the recovery of his health ;
Mr. Snipe, do.
Mr. Wools, do.
Mr. Montague, do.
Mr. Chambers, do.
Mr. Scott, do.
Mr. Bridgeman, do.
Mr. Perkins, do.
Mr. Sarradine, do.
Mr. Tothill, Purser, (died at Cochin China ;)
Mr. West, Captain's Clerk ;
Mr. Nutt, Surgeon ;
Mr. Anderson, Chief-mate ;
Mr. Cooper, second ditto ;
Mr. Thomas, third ditto ;
Mr. Humphries, Schoolmaster.

Every necessary arrangement being made, the ambassador and his suite arrived on board the *Lion* at Spithead, on Friday the 21st of September, 1792, and on Tuesday the 25th, at five o'clock in the afternoon, we took our final departure from that place. On the 11th of October we reached Funchal Bay, in the island of Madeira, from whence we again sailed on the 18th, and on the 21st anchored in Santa Cruz Bay, in the island of Teneriffe.

On the 27th we left Santa Cruz, and arrived at the island and town of St. Jago on the 2d of November; on the 7th we again sailed; on the 18th we found ourselves under the equator, and on the 1st of December, in the afternoon, we arrived at Rio Janeiro harbour. At this place, mutual compliments and ceremonious attention were paid by the governor and Lord Macartney to each other, and here we remained till the 15th, when we worked down the harbour to fifteen fathom water, and the next day took our leave, and at three o'clock in the afternoon, of March the 6th, 1793, came to in Batavia road.

March the 27th, we weighed anchor, and made sail from this place, running between the island of Onroost and the main.

The *Jackall* brig being given up for lost, Lord Macartney had purchased a French vessel at Batavia to supply her place, and gave her the name of the *Clarence*. The *Clarence*, however, had only joined us the day before we received intelligence of the *Jackall*, by a ship from Ostend to Batavia; and this intelligence was confirmed by the brig joining us on the 23d, to the great joy of the whole embassy.

On the 29th we lost one of our crew, of the name of Leighton, who had gone ashore to wash his linen at Sumatra beach, and was found covered with wounds, and murdered by the Malays. To the savage disposition of these people, this event gave additional, though melancholy testimony. The last rites were paid to the body of the deceased with the utmost decency and respect; and the feelings of the whole ship's company on the occasion, were the best elogium on his character and conduct.

Passing a variety of islands, without any occurrence worthy of remark, we came to anchor in Pulo Condore Bay, May 16. Soon after our arrival, a party of gentlemen, accompanied by one of the Chinese interpreters, went on shore. Some of the natives met us on the beach, with whom we proceeded till we came at a small distance to a village of bamboo huts; one of which was the residence of the chief, whose authority extended over the whole island. Like the rest, his habitation was formed of bamboo, raised on four posts, a few feet from the ground. Here we found several natives of Cochin China, who wore no other dress but a piece of linen round their waists, and a black turban on their heads. The chief was habited in a loose black gown, and a pair of black silk trousers. He was also decorated with a silver cord thrown over his shoulder, from which a small bag of elegant workmanship was suspended. In common with the rest, he wore a turban, but no shoes. He appeared to be the object of very great respect.

Near this palace, if it may be so called, stood the temple. Externally, it resembled the other buildings; but the inside was adorned with various military wea-

apons of Europe, particularly some old fire arms, of which they evidently did not know the use, and seemed to consider them only as objects of veneration. The discharge of a musket against a tree excited the most lively alarm and astonishment. They eagerly examined the place where the ball entered; they even contrived to extract it, and then presented it to each other, with the most visible emotion.

Having entered into a treaty with the chief for a supply of buffaloes, poultry, and fruit, with which he was to furnish us the next day, we were regaled with rice and fish. Finding that cocoa nuts would be acceptable, he immediately ordered some to be procured for us. The dexterity these people shewed in climbing the trees that produced them, is astonishing. On our return to the ship, we observed caves on the beach very ingeniously constructed.

Pulo Condore is but thinly peopled. The means of subsistence is difficult; and population of course must be influenced thereby. This island is subject to the King of Cochin China.

To our utter astonishment, on landing next morning, to receive the stipulated supply of provisions, we found the village deserted, and every moveable carried off. A letter in Chinese characters, left in the hut of the chief, explained the reasons of this sudden and unexpected movement. It seems they were apprehensive we meditated hostilities against them, from our ships coming to anchor in their bay; they earnestly implored us to spare their humble dwellings, which they intended to re-occupy on our departure; and dwelt on their poverty, which they perhaps concluded was their best protection, and the strongest argument to allay European rapacity.

Being obliged to set sail without our expected supply, we left Pulo Condore on the 18th, and passing several islands of different forms and magnitudes, we anchored in Turon Bay, in Cochin China, on the evening of the 26th.

Soon after our arrival the Ambassador received a visit from several mandarins, who came in great state. They were liberally entertained; but at first seemed averse to taste the wines and other liquors which were set before them. This reserve appearing to arise from fear, Lord Macartney set them an example, when they indulged very freely; shewing a particular predilection for cherry and raspberry brandy. These chiefs wore nearly the same kind of dress as we have described at Pulo Condore, except that they had a girdle of silver cordage. Their domestics were clad in a fancy dress, resembling Tartan; and their legs and feet were wholly bare.

Intelligence of our arrival having reached the court, in the evening of the 29th the prime minister of the King of Cochin China, attended by several mandarins, came, in his Majesty's name, to invite the Ambassador to dinner. His Excellency obligingly accepted the invitation, but postponed the day to the 4th of June.

In the interim, he received a present from the king, consisting of a great number of buffaloes, hogs, fowls, ducks, some bags of rice, and some jars of samptfoo, a Chinese liquor, reckoned very delicious.

We visited the town of Fie-Fou, while we lay here. It is nothing but an assemblage of wretched bamboo huts; but it has a good market; and were the industry of the natives equal to the fertility of the soil, this

place would be remarkably abundant. They seem, however, to have little knowledge of agriculture ; they subsist, therefore, chiefly on the spontaneous produce of the earth, and make their women a principal branch of their trade. For a certain consideration, they are always ready to consign them to the society of Europeans who touch here, without any apparent sense of impropriety. In one of our excursions to the shore, we saw six elephants performing a variety of unwieldy feats, for the entertainment of the mandarins who had assembled here.

The 4th of June was ushered in with a salute of twenty-one guns ; the royal standard of Great Britain, the St. George's ensign, and the union, were all displayed at their appropriate stations. Several mandarins waited Lord Macartney's arrival on shore, and attended him, under an escort of his own troops, to the residence of the prime minister. A collation was here provided for him, consisting of all the dainties the country afforded ; after partaking of which, he returned on board, interchanging mutual civilities with his hosts.

Thus far affairs proceeded to the satisfaction of all parties in Cochin China ; but the master of the Lion, who had gone in the cutter to take soundings in the bay, having unreflectingly begun to survey the coast, was immediately seized, with seven men who accompanied him, and carried prisoners to the capital.

When we first received this disagreeable intelligence, the impression it made is not easily conceived. It was not only the danger to which our countrymen had exposed themselves, that affected the embassy ; but as this

kingdom is tributary to China, it was feared that a representation of this conduct might make it appear criminal, and have an injurious effect on all our future proceedings ; and that the object so much at heart—to inspire confidence, would be changed into suspicion and alarm. The good offices of the mandarins were instantly and earnestly solicited, and one of the interpreters was sent on shore, to promote an enquiry, and furnish an explanation ; and on the 13th, we had the happiness to see the master and his men return in safety, after an absence of six days. What they suffered, during this period of suspense, cannot well be described. Nothing but a respect for the country to which they belonged, and a regard to the mission on which they were employed, could have saved them from certain death.

This was not the only unpleasant event that befel us here. We lost a respectable gentleman, the purser of the *Lion*, who died after a few days illness on the 12th, and was interred on shore with all possible solemnity and respect.

On June 16, at four in the afternoon, we set sail from Turon Bay, with the weather moderate and fair, and on the 20th, at six P. M. saw the land on the north-north-east ; at eight the body of the Grand Ladrone bore north-north-east.

Sir George and Mr. Staunton, with one of Lord Macartney's secretaries, were here charged with letters and business to the commissioners, Mess. Brown, Irvine, and Jackson, who had been sent from England to notify the expected embassy, and who were then at Macao. They accordingly set sail in the *Jackall* brig, accompa-

nied by the Clarence, for that place. Mr. Coa and Mr. Niaung, the two natives of China whom we had brought from Europe, accompanied them with the design of proceeding over land to the place of their nativity.

These worthy characters took leave of their friends on board the Lion, with whom they had made so long a voyage, with genuine affection; but they manifested all the impatience natural to those who had been separated for so great a length of time, and at such a distance, from their native land.

At half past eight in the morning of the 21st we came to anchor on the north point of the Grand Lad-rone island.

On Sunday the 23d the Jackall and Clarence returned from Macao. Sir George Staunton soon after went on board the Lion, and from what information he had obtained from the commissioners, the most sanguine hopes were entertained that the embassy would be crowned with success.

We now entered the Yellow Sea, when nothing material happened till we arrived at the end of this branch of our voyage. We saw many islands in our passage, and met with several Chinese junks and fishing boats.

While in the Yellow Sea, Sir Erasmus Gower thought proper to name several rocks on the coast, that had no denomination, after the three principal characters of the embassy.

On Sunday July 21st, in the afternoon, the Lion came to an anchor in Jangangfoe Bay, when Lieuts. Campbell and Ommaney, Mr. Huttner, and Mr. Plumb, the interpreter, went in the cutter to Mettow, to learn

if there was any track by which the Lion could enter the river, or if there was any river on that coast, by whose navigation she could make a nearer approach to Pe-kin, and if not, they were then to concert measures with the mandarin of the place for the disembarkation of the suite.

The next morning the Endeavour brig arrived from Macao and Canton with dispatches from the commissioners.

On Tuesday the 23d a mandarin of Chusan sent a present of twelve fine small bullocks, a number of hogs and a large quantity of fruit, rice, &c.

On the 25th the cutter returned, and Lieut. Campbell and his company gave a very pleasing account of the hospitality they experienced from the Chinese at Mettow, having been not only received with the greatest civility, but furnished with every accommodation and necessary. It was, however, found absolutely impracticable to proceed farther with the ships, as the whole way to the mouth of the river was a chain of shoals, with a bar running across the entrance of it not more than six feet deep at high water.

The Jackall and Clarence, therefore, sailed with Mr. Huttner and Mr. Plumb to Mettow, to make arrangements for the landing of the embassy, and to fix the time when the Ambassador should go on shore.

On the 2d of August a present of sixteen bullocks, thirty-two sheep, some hogs, vegetables, tea, sugar, &c. was sent on board the Lion. A principal mandarin also came on board from one of the junks, and finally settled with his Excellency the succeeding Monday for the day of his disembarkation; and that the heavy

baggage, &c. should be previously removed into the junks. The mandarin, after expressing great surprise at our wooden palace, and the various arrangements and conveniences of it, was hoisted into one of our boats in the accommodation chair, a ceremony with which he appeared to be much pleased.

On Monday, at four o'clock in the morning, several junks came along-side the Lion to receive the remainder of the Ambassador's baggage, and his Excellency was now joined by the remainder of his suite from the Hindostan.

At eight o'clock orders were given to man ship, previous to his Excellency's disembarkation, which took place almost immediately; when he received three cheers from the seamen, and a salute of nineteen guns from the Lion and Hindostan.

At nine o'clock the rest of the suite took their stations on board their different junks; the Ambassador, Sir George Staunton and son, being on board the Clarence brig.

The number of junks occupied by the suite and baggage amounted in all to twenty sail. At two o'clock in the afternoon we saw the town of Mettow; and at three the junks came to anchor at the mouth of the river, where the Jackall, Clarence, and Endeavour had arrived before us. In the evening the mandarin sent us an acceptable present of dressed meats, and a variety of fruits.

This town, though extensive, has neither the charms of elegance, or the merit of uniformity; it is situated on a swamp, occasioned by the frequent overflowing of the sea, notwithstanding the inhabitants have taken the precaution to make an embankment on the shore.

The houses are built of mud, with bamboo roofs; they are very low, and without either floors or pavements. At some distance from the town there are several buildings of a very superior kind, which belong to the mandarins of the place: they are constructed of stone and wood; the body of the house being of the former, and the wings and galleries, of the latter, variously painted; they are of a square form, three stories high, and each story has a surrounding range of palisades, gilt and fancifully painted. The ground floor is fronted with piazzas ornamented in the same manner. The wings project on each side the body of the house, and appear to contain a considerable range of apartments.

The mandarins here are attended by a great number of guards, infantry and cavalry, who live in tents pitched round the residence of the personage whom they serve.

The immense crowd of spectators who assembled to see the Ambassador land, proves Mettow to be a place of prodigious population. Many of these people were on horseback and in carriages, and the banks of the river where the junks lay at anchor were entirely covered with them.

The fort in this place consists of a square tower, appearing rather to have been constructed for ornament than public utility; it stands on the margin of the sea, and commands the entrance of the river, but it had not a single piece of ordnance mounted.

The river here is about a furlong over, and the colour of the water muddy, its depth is unequal, being in some parts nine feet deep, in others six, and in some parts not more than two.

The country around, on both sides of the river, is flat, but the soil is rich and exceedingly fertile.

The whole of the morning of Tuesday the 6th was employed in removing the baggage to the junks, hired for the embassy by Van-Tadge-In, a mandarin of the first class, who had been appointed to conduct the business of the embassy, in every thing that related to the residence, provisions, and journey of the suite.

This person was of a pleasing and open countenance, and his manners were polite and unaffected; the appointment of a man of this description, while it impressed us with a favourable opinion of the Chinese government, served to encourage our hopes of success with respect to the object of our journey.

At noon the mandarin's boat brought us a quantity of raw beef, bread, apples, pears, shaddocks, and oranges: the beef was of a very good quality, but the bread was by no means pleasant to our taste. The shape and size of the loaves are similar to a midling orange cut in two. They are composed of flour and water, and the steam of boiling water, to which they are exposed for a few minutes, is all the baking, if it may be so called, which the bread receives. We, therefore, found it necessary to cut it in slices and toast it before we could reconcile it to our palates.

In the afternoon of the day we received another supply of beef, mutton, pork, whole pigs, and poultry of all sorts, both roast and boiled.

The roasted meat had a very oily taste, arising from some preparation that the Chinese use, which gives it a gloss like that of varnish. The boiled meat, being free from this oily taste, was far preferable, or, at least, more agreeable to us.

We here learned the indifference of the Chinese concerning their food, and this circumstance made several of us very cautious of what we eat ; and as to their hashes and stews, many refused their allowance, from the apprehension of their being composed of unwholesome flesh.

Another circumstance added to the disgust we felt at Chinese cookery, and furnished us with ocular demonstration of the gross appetites of the Chinese people. The pigs on board the *Lion* being affected with a disorder which proved fatal to them, several were thrown overboard ; the Chinese belonging to the junks immediately got out their boats and picked up these diseased carcases, when having dressed a part of them, they appeared to make a very comfortable meal, at the same time ridiculing us for our extravagant delicacy.

The junks, or Chinese vessels, are built of beach wood and bamboo, with a flat bottom, from thirty to an hundred feet in length, and from about ten to thirty in breadth.

Mr. Anderson gives the following description of that on which he was on board.* “ On the first deck was
“ a range of very neat and commodious apartments,
“ which were clean and decorated with paintings ; they
“ consisted of three sleeping apartments, a dining parlour, with a kitchen, and two rooms for servants ; the
“ floor is made to lift up, by hatches all along the
“ junk, to each of which there is a brass ring : beneath
“ is an hold or vacant space for containing lumber ;
“ and the quantity of goods that can be stowed away
“ in these places is almost incredible.

* Octavo edition of *Account of the Embassy to China*, p. 97.

“ On the upper or main deck, there is a range of
“ fourteen or fifteen small chambers, allotted for the
“ use of the men belonging to the junk, and an apart-
“ ment for the captain or owner of the vessel.

“ In the lower deck the windows are made of wood,
“ with very small square holes, covered with a sort of
“ glazed, transparent paper ; the sashes are divided into
“ four parts, and made to take out occasionally, either
“ to admit the air for coolness, or to sweeten the apart-
“ ments. On the outside there is a coloured curtain
“ that extends from one end of the junk to the other,
“ which, in very hot weather, is unfurled and fixed up
“ to shade the apartments from the heat of the sun.
“ There are also shutters, which slide before the win-
“ dows, to prevent the effects of cold weather, or any
“ inclemency of the season.

“ There is a gang-way on both sides of the vessel,
“ about thirty inches broad, by way of passage, with-
“ out entering into any of the apartments ; and though
“ many of these vessels carry from two or three hun-
“ dred tons, they only draw three feet water, so that
“ they can be worked with ease and safety in the most
“ shoaly rivers. Some of these junks have two masts,
“ though, in general, they have but one, with a very
“ awkward kind of rudder ; but the more elegant
“ vessels of this kind, which I have just described, are
“ only calculated for the navigation of a river, as they
“ are not constructed with sufficient strength to resist
“ the violent effects of wind and weather.”

All vessels which navigate the rivers in China have a
lamp hoisted to the mast head, as soon as it is dark, to
prevent accidents which might otherwise happen from

vessels running foul of each other. These lamps are made of transparent paper, with characters painted on them, to notify the name of the junk, or the rank of any passengers on board it; and the number of lights are proportioned to the rank of the persons who occupy the junks. The same notification is given in the day-time by silken ensigns with painted characters. From the prodigious number of junks which navigate this river, a very pleasing effect is produced by such an assemblage of lights moving along the water.

On the morning of the 7th the Ambassador paid a visit to the principal mandarin of Mettow, to take leave; and at eleven o'clock the whole suite proceeded on their voyage.

On the 8th we received a large supply of tea, sugar, bread, vegetables of all sorts, a large quantity of fruit, consisting of apples, pears, grapes, and oranges, and a quantity of provisions of different kinds ready dressed; these supplies were, indeed, at all times furnished, in the greatest abundance. We likewise received a supply of wood and charcoal for culinary uses.

Words can but faintly convey the effect which the novelty and beauty of the scene produced on our minds, as we passed through a country rich in the charms of nature and of art. Cultivation everywhere around seemed to have exhausted its diligent resources. The fields were enriched with its toils, and presented a view of various crops, as luxuriant as fancy can conceive; this scene was also heightened by the abundance of sheep and the most beautiful cattle, which were seen grazing in the meadows.

The gardens, on the course of the stream, appeared also delightful ; they are equally adapted for pleasure and utility ; and however much Europeans may plume themselves on their superior knowledge in agriculture, gardening, and ornamental design, the Chinese, in most respects, would bear away the palm. Their taste, to our eyes, may be less chaste, but their diligence overcomes difficulties, which in most countries would appear insurmountable.

In this delightful voyage, the mandarin's guards marched by day along the banks of the river, and at night pitched their tents opposite where the junks lay at anchor. Both the fronts of the tents on land, and the junks on the water, were decorated with lamps, which together produced a very pleasing effect.

The centinels, who kept a regular watch during the night, were furnished with a piece of hollow bamboo, which they strike with a mallet at regular intervals, to signify their vigilance and activity. This custom the soldiers informed us was universally adopted by the Chinese army.

At an early hour next morning the gongs gave the signal for sailing. These instruments are circular, made of brass, and something resembling the cover of a large culinary vessel ; when struck with a large mallet, covered with leather, they produce a sound that may be heard farther than the European trumpet or bell, in the room of which they are substituted.

With the usual supply of provisions, for the first time, we received a jar of the country wine, of about three gallons : the mouth of this vessel was closed with a large plantain leaf covered with a top of clay, to

which was affixed a label, on which were certain Chinese characters. This wine possesses a good body, but the taste is sharp and unpleasant ; in its colour it resembles Lisbon.

In passing several populous towns, on both sides of the river, the soldiers quartered or resident there, were drawn up on the banks to salute the Ambassador, while crowds of spectators filled every accessible spot of view.

The uniform of a Chinese soldier deserves a description. It consists of black nankeen trousers, over which a kind of cotton stockings are drawn. Their shoes, which are also made of cotton, are extremely clumsy, broad at the toes, and furnished with immoderately thick soles. From the top of their trousers is suspended a purse, which contains their money. They have neither shirts nor waistcoats, but only a large black nankeen mantle with loose sleeves, turned up and fringed with red-coloured cloth of the same fabric. A broad girdle confines this loose robe, ornamented in front with a kind of plate, said to be a composition of rice. A pipe, and bag for tobacco, hangs from this girdle on one side, and a fan on the other. These appendages, and a supply of tobacco, are allowed by the Emperor.

The Chinese troops were always, when we saw them, drawn up in single ranks, with a great number of colours or standards, made chiefly of green silk, with a red border, and ornamented with golden characters. They wear their swords on the left side, with the point forwards, so that, when they draw them they put their hands behind their backs, and unsheath them without being immediately perceived ; a manœuvre which they execute with great dexterity, and which is well adapted

for the purposes of attack. Under their left arm is flung a bow ; and on their backs is hung a quiver, generally containing twelve arrows, others are armed with matchlocks of a very rusty appearance.

On all occasions when the Chinese troops are called to do military honours, a temporary arch covered with silk is placed at each end of the line, in which the mandarins sit till the person to be saluted appears, when they come forward and make their appearance. Near these arches are three small swivels about two feet and a half in length, which are fixed in the ground with the muzzle pointing to the air : these are discharged as the person to be honoured passes the mandarin at the end of the line. This method of firing salutes, the Chinese have adopted to prevent accidents, observing, that a loaded gun should never be levelled but at their enemies. In the management of artillery and fire arms, it is not to be expected that Europeans can derive much improvement from the inhabitants of the east ; the caution they employ on occasions of rejoicing to prevent accidents from them might give the wisest nations a lesson ; for we well know that melancholy, and frequently fatal accidents are occasioned from the want of similar regulations, on our days of public rejoicing.

The soldiers have a tuft of hair on the back of their head, which is plaited down the back, and tied at the extremity with a riband. The rest they shave. They cover their heads with shallow straw hats, bound under the chin, and decorated with a red plume of camel's hair. According to our ladies, there is little military appearance in the composition of a Chinese soldier's dress.

In sailing up the river, we saw numbers of rustic habitations, chiefly constructed of mud, with some few of stone. The country women, with the curiosity natural to their sex, advanced to see the procession. They seemed to walk with difficulty; having their feet and ankles bound with a red fillet to confine their growth; and as this practice commences with their infancy, it is astonishing that they can walk at all. Their front hair is combed back on the crown of the head, clubbed, and decorated with artificial flowers and silver pins; the hind hair is then brought up, and secured under the club. Except these decorations of the head and the bandages on their feet, the dress of the Chinese women differs but little from that of the soldiers.

Our progress was by no means rapid; but we were every moment attracted by some new objects, which prevented our wish for greater expedition. In the course of one day's sailing, which could not exceed twenty-four miles, we passed such an immense number of junks, and saw such crowds of people, as would almost exceed belief, did we attempt calculation. Independent of the moving scene, the river itself, spacious and meandering, was a noble object; and the diversity of its banks, and the views which occasionally opened over a rich and varied country, would have afforded a scope to the most glowing pencil.

On the 10th, we for the first time saw the plantations of the tea-tree. This plant, which, from being originally an useless luxury, has now become a necessary in so many countries, we have before described, repetition here would therefore be needless. Plentiful as tea appears to be in this province, it is not within the reach.

of the lower classes, as the crew of the junks were glad to receive our tea leaves, which they dried, and then boiled, to procure their favourite beverage. Tea is universally used in China without sugar; and as the natives, particularly the lower orders, frequently dry and reboil the leaves for some weeks successively, they unite economy with gratification.

We this day passed several populous villages, composed of very neat houses built of brick, of one story, from every one of which the Ambassador received the same honours which have been already described. The crowds of people were beyond all calculation, and impressed on our minds an exalted idea of the immense population of the Chinese empire. Nor was the number of junks that appeared on the river less astonishing; being sometimes so numerous, that the water was covered with them.

On the morning of the 11th we approached the city Tyen-Sing. The banks of the river here presented fields of millet and rice, and the number of spectators that met us, both in vessels and by land, was as great as before. For nearly two miles we observed a range of salt heaps, disposed in columns, and covered with matting; but whether manufactured on the spot, or for what purpose such a prodigious quantity was collected, we were not able to ascertain.

The noise and shouts of an innumerable multitude of people attended our entrance into the city, which is a very populous and extensive place. The houses are built of brick, and are in general two stories high, covered with tiles; but the want of regularity offends the eye; and the streets are so uncommonly narrow, that not more than two persons can walk a-breast.

Soon after our arrival, the Ambassador, who was received with military honours, went in full form to visit the chief mandarin. His palace is in the centre of a garden; it is large and lofty, palisadoed in front, gilt and painted in a very fanciful form. Even the external walls are decorated with paintings; and the roof is coated with that bright yellow varnish we have often noticed. Here the ambassador and suite partook of a cold collation, at which all the dainties of the country were collected, particularly confectionary.

A play was also performed as a mark of respect and attention to Lord Macartney. The theatre is a square building, built principally of wood, and erected in the front of the mandarin's palace. The stage is surrounded with galleries; and the whole was decorated with a profusion of ribands, and silken streamers of various colours. The theatrical exhibitions consisted chiefly of representations of imaginary battles, with swords, spears, and lances; in which the performers acquitted themselves with an astonishing activity. The scenes were beautifully gilt and painted, and the dresses of the actors were ornamented in conformity to the scenery. The exhibition was varied with an agreeable variety of very curious deceptions by flight of hand, theatrical machinery, and that species of agility which we call tumbling; wherein the performers executed their parts with superior address and activity. A band of music, consisting of wind instruments, enlivened the scene. The novelty of which pleased the eye, rather than delighted the ear. The female characters were performed by eunuchs, for the delicacy of the Chinese would be shocked at the public exhibition of their women.

When the Ambassador and attendants returned on board, he was saluted by three pieces of small ordnance, such an immense number of people accompanied them, in every kind of conveyance capable of floating, that accidents appeared inevitable. We were witnesses to one, where part of the deck of an old junk giving way, from the enormous pressure of spectators, consigned several persons to a watery grave.

A very liberal supply of provisions had been sent us before we embarked, together with a supply of wine superior to that we have before noticed : from the superabundance of our provisions we entertained the crews who navigated the junks ; thus converting the hospitality of the country to the benefit of its natives, for which mark of attention they testified a due sense of gratitude.

A present having been made of three parcels of coloured silk by the mandarin Tyen-Sing, to the embassy, Mr. Maxwell, by the direction of the Ambassador, distributed them among the suite ; but it not being possible for every one to have an equal share, it was determined, after two pieces were distributed to each of the gentlemen, that the remainder should be disposed of by drawing lots, by which means, every person, whether mechanic, servant, musician, or soldier had an equal chance.

The weather had been excessively hot for some days ; and at an early hour on the morning of the 12th of August, we were visited by a most tremendous storm of thunder, lightning, and rain, which is not unusual in this climate.

It was found necessary, during several hours in this day, to employ men to tow the junks along. In China, numbers follow this laborious vocation, to which they are called when the wind or tide fails. A rope is fixed to the mast, and another to the head of the junk. These are of a length proportionable to the breadth of the river, and are fixed, one at each end, to a stick of about thirty inches long. This is thrown over the head, and rests on the breast, forming a kind of harness. Every draughtsman is furnished with a similar apparatus, and when all are ready, the leader gives the signal to advance: they act in concert, and proceed with a measured step, which is regulated by a kind of musical tone, constantly repeated. The fatigue these useful drudges undergo, would appear excessive to any but the Chinese; they wade through marshy banks, and stalk through muddy soil, with a perseverance that claims at once our pity and admiration.

Next day, when we received the usual supply of provisions, we set about cooking them ourselves; being perfectly disgusted with Chinese filthiness in regard to their victuals. With respect to rice, however, they deserve the praise of cleanliness. They wash it well in cold water, and drain it through a sieve, then throw it into boiling water, and when pulpy, take it out with a ladle, and put into another clean vessel, where it is suffered to remain till it becomes quite white and dry. In this form it is used for bread. Indeed, boiled rice, and sometimes millet, with vegetables, fried in oil, constitute the usual food of the lower class. They eat regularly every four hours of the day, and seldom vary their humble repast. Their tables are about a foot

high ; on them a large vessel of rice is placed, and each person, sitting on the floor, helps himself into a small basin. The vegetables are taken up with a couple of chop-sticks, and eaten with the rice. On particular days of rejoicing or sacrifice, a more genial diet is used, but seldom on any other occasion. The usual beverage is a weak infusion of tea.

Amid the new and extraordinary things which in such rapid succession caught the view, perhaps the number of the inhabitants that every where presented themselves, was the most wonderful : it may be thought to border on the marvellous, but it is a certain fact that we could not pass fewer than four thousand junks in the course of this day.

On the 14th the weather was extremely hot and sultry, and the musquitos so troublesome, as to prove a very painful interruption to our repose.

We continued to pass extensive fields of millet and rice, and the country maintained its character for fertility, cultivation, and abundance ; though in several parts it assumed a more varied and irregular appearance than we had yet seen.

In the forenoon we passed a large town called Cho-tung-poa, pleasantly situated on the banks of the river. The houses are of brick, but mostly only one story in height ; walls are erected in the front of them, over which we discovered a great number of women viewing the junks as they passed. The spectators, whom curiosity had led to the banks of the river, were, as usual, in prodigious numbers.

Soon after leaving Cho-tung-poa, we came to a fork of the river, over the lateral branch of which there were

two bridges of two arches, constructed with the appearance of much architectural ability. At a small distance we saw the ruins of another bridge of one arch, originally built of hewn stone, which bore the appearance of European masonry. At a small distance, on a gentle eminence, stood the palace of the mandarin, built of stone, two stories high, in a pleasing style of architecture, with a flight of steps ascending to the door.

At six o'clock in the evening we came to anchor near the shore, and in a short time after the grand mandarin of Tyen-sing, escorted by a numerous train of attendants, came to pay his respects to the Ambassador; a troop of men preceded him, who were employed in shouting aloud as they came on, in order to notify his approach. This party was followed by two men carrying large silk umbrellas, with pendent curtains of the same materials, to shelter the palanquin from the rays of the sun; then followed a large band of standard-bearers, who were succeeded by foot soldiers. The mandarin in his palanquin appeared next, and a large escort of cavalry closed the procession.

The mandarin of Tyen-sing, remained with Lord Macartney about an hour; and, on his return, the procession was rendered more brilliant by a great number of people bearing lamps and torches.

On the 15th, the heat still continued to be extreme, but the country still presented an equally fertile appearance, and the large fields of corn which we passed, appeared to be in crop and cultivation equal to any which are the boast of England. We this day passed a large plantation of tea, where there was a vast num-

ber of boxes ranged in order, for the purpose of packing the tea.

The banks of the river became more and more diversified; and the alternate view of extensive meadows, luxuriant fields, and beautiful gardens, did not suffer the gratification of the eye, or the mind, to be for a moment suspended.

In the evening we walked along the shore; the corn was almost ripe, agriculture appeared in its most pleasing form, and copious plenty seemed to vie with the immense population of this astonishing empire.

As we continued on our voyage, the villages became more numerous and populous, until we arrived at the city of Tong-tchew on the 16th of August in the afternoon, and here our voyage ended.

Soon after our arrival, the conducting mandarin, accompanied by Lord Macartney and Sir George Staunton, went on shore to inspect the place which the Chinese had prepared for the landing of the presents and baggage. It contained about the space of an acre, fenced in with matting, and furnished with long sheds made of uprights of wood, covered with matting, in order to prevent the packages from being injured by damp. The ground was entirely covered with mats, and the place well guarded on all sides by mandarins and soldiers.

A building termed a temple, was allotted for the residence of the embassy, and the whole suite, of every description, received an invitation from the grand mandarin, to partake of a public breakfast, which was to be provided here on the next morning, and during the stay of the embassy at this place; notice was therefore given

to each junk, and orders issued for disembarking. Accordingly, Lord Macartney and Sir George Staunton set out in two palankins, which had been sent for them, and were escorted to the temple by a party of Chinese soldiers. The breakfast was composed of various stews, made dishes, meat of all kinds, eggs, tea, wines, fruit, and confectionary.

Every exertion was made to land the baggage, and presents, with speed and safety ; and for this purpose a number of Chinese porters were ordered to each junk, and such emulation was displayed in this service, that most of it was safely lodged in the depot before night. Two Chinese officers inspected every case and package at the gate of the inclosure, of which they appeared to take a written account, and pasted marks correspondent with their minutes on every separate article, for not a single box was suffered to pass, till it had undergone this ceremony.

The temple appropriated for the residence of the embassy, was, in fact, the habitation of a timber merchant, and hired by the Chinese government for this purpose : it stands about a mile distant from the city ; it is a neat, low building, of one story high, and consists of several courts, which were severally occupied by the soldiers, servants, Ambassador, and suite. The soldiers court was next the entrance ; beyond this was the servants quarter, opposite to which is a square building of one room, consecrated to religious worship. In the middle of this stands an altar, supporting three porcelain statues as large as life ; and on each side are candlesticks, containing candles, which are lighted regularly whenever any person is paying his devotion, and regularly

at morn and eve. Before the images stands a pot full of dust, into which a number of long matches are thrust, which are likewise lighted during the celebration of worship. The devotees having finished, the candles and the matches are extinguished, and an attendant on the altar strikes a bell thrice with a mallet. All persons present then kneel before the images, inclining their heads three times, with their hands clasped, which they lift over their heads as they rise. Such is the simple ceremony of the daily worship of the Chinese, invariably observed from the humblest, to the highest, from the peasant to the emperor. This worship obtains the appellation of Chin-chin-josh, or the service of God.

The court adjoining this domestic chapel was occupied by the Chinese as a kitchen ; from thence there is a circular entrance to that part of the building which was particularly assigned to the Ambassador and his suite.

It surrounds a spacious court, which was used as a dining apartment on the occasion ; on one side there was a platform, raised on two steps, with a beautiful roof, supported by four gilt pillars ; and an awning was stretched over the whole court to protect it from the heat of the sun. Lamps, consisting of frames of box-wood, covered with transparent silk and flowered gauze of various colours, added much to the pleasing effect of the illumination.

The dinner served up for the Ambassador and his company, consisted of about one hundred different dishes, dressed according to the fashion of the country : they consisted principally of stews, served up in small basons, without either table-cloths, or knives and forks.

During the time of dinner, a great number of Chinese crowded round the table, and not only expressed their surprise by peculiar actions and gestures, but seemed highly diverted with the display of European manners.

A guard of British soldiers attended the Ambassador's apartments ; but as we were removed from public view, these centinels were placed at the outer gate, and the entrance of the inner court, that they might attract the notice of the Chinese, and give consequence to the diplomatic mission, in the opinion of the people of the country ; a circumstance on which the success of the embassy was supposed in a great measure to depend, and which speaks pretty plainly the erroneous sentiments imbibed respecting the persons we had to treat with.

In the several apartments appropriated to the use of the embassy, Chinese servants were distributed, to supply those who were disposed to call for drink, with hot and cold tea, cold and hot water, ice water, &c.

The city of Tong-tchew is about six miles in circumference, almost square, surrounded by a wall thirty feet high, and six broad, to which an external ditch is added, in the most accessible spots. It has three gates, each well fortified, and may, altogether, be considered as a strong place.

The houses are almost universally of wood, one story high, with exterior decorations in the Chinese stile, but most of them are destitute of furniture. The shop is the principal room ; before this are high pillars, supporting an awning covered with painting and gilding, and decorated with streamers, which indicate the commodities to be sold ; and sometimes a wooden figure is super-added, to direct to the spot.

In the form and size of the houses and shops there is very little variety ; the same plan prevails throughout the city in almost every respect. The streets, indeed, are of different breadths, but all of them have a pavement on each side for the accomodation of the foot passengers.

As a substitute for glass, a thin glazed paper is used ; but some of the palaces of the higher classes are furnished with silk to admit the light.

Tong-tchew seems to carry on a very extensive trade ; an immense number of junks resort to it, and the population is computed at nearly half a million.

The shortness of our stay, and our ignorance of the language, rendered it impossible to obtain any correct idea of the nature of the municipal government.

The curiosity of the people was so very troublesome during our excursion round the city, that we were frequently obliged to seek an asylum in the shops till the gazing multitude had dispersed.

The second day after our arrival, the ordnance and stores were examined, and a trial made of the guns in the presence of the Ambassador, which were found to answer perfectly well ; after which his Excellency and the rest of the suite dined as on the preceding day.

In the evening his Excellency was visited by the chief mandarin, accompanied by Van-Tadge-In. A band of music performed during his stay, with which the visitors seemed vastly pleased.

We had hitherto escaped without a death, or any serious illness in the embassy, since we entered China ; but this evening we lost Mr. Eades, one of the mechanics, by a violent flux, with which he had been some

time afflicted. To impress the natives with a favourable idea of the solemnity of our funerals, Lord Macartney directed that the deceased should be interred with military honours. Colonel Benson therefore gave orders for the troops to appear with their side arms, except those who were appointed to fire over the grave. In China, coffins are kept ready made; Mr. Plumb was therefore requested to order one; they are chiefly of the same size for all grown persons, are strong and very heavy; in shape somewhat like a flat-bottomed boat, and the lid is secured with a cord instead of nails. Having procured one of these receptacles of mortality, we placed the corpse in it with all possible decency; and as, by some strange accident, there was no clergyman attached to the embassy, Mr. Anderson, an attendant on his Lordship, was called on to officiate on this mournful occasion.

At nine o'clock the order of the procession was formed as follows:

A detachment of the royal artillery, with arms reversed.

The coffin carried on mens' shoulders.

Two fifes playing a funeral dirge.

The persons appointed to officiate at the grave.

The servants, mechanics, &c. two and two.

The troops, which closed the whole, excepting several of the gentlemen belonging to the embassy, who accompanied it.

The procession being thus previously marshalled, proceeded slowly to the burying-ground, at about a quarter of a mile's distance from the Ambassador's residence, where permission for interment had been granted, with

a liberality far superior to what would be experienced in Great Britain by a follower of Confucius or Fo.

An immense concourse of spectators were allured by the novelty of the scene to accompany us. Perhaps the most splendid exhibition in any European city would not have procured a larger assembly. The body was committed to the ground with due solemnity, and the procession returned in the same order as it went.

We observed that the graves were very shallow, having no greater depth than what is just necessary to cover the coffin; and that the Chinese have memorials of marble and stone as with us, charged with inscriptions, and some of the monuments here exhibited traces of no ordinary sculpture. This receptacle of dust was of very considerable extent, but without walls. Except in the vicinity of large towns, there are no public burial grounds: in the country, the deceased repose in the premises where they lived.

Several mandarins this day paid a visit to the Ambassador, and notified that the day following was appointed for the embassy's departure to Pe-kin. These visits we considered as a favourable omen of our ultimate success.

At a very early hour, on the morning of the 21st of August, the signal was given by beat of drum, to prepare for our departure. The soldiers were first marched off, and, then the servants; for both of whom covered waggon had been provided. The gentlemen of the suite followed in light carts, but the Ambassador, Sir George Staunton, and the interpreter, had each a palanquin carried by four men. In point of equipage and appearance, this procession was mean, indeed; it sunk the diplomatic dignity of the nation, and mortified

those who composed the embassy, for the carts which carried the soldiers and servants, were wretched past description.

After leaving Tong-tchew, we entered a fine champagne country, through which we travelled on a road of uncommon breadth and beauty. A foot pavement about six yards wide, occupied the centre, and on each side several carriages had room to run a-breast. Roads of a similar description conduct to the capital from the principal towns of the empire; and these are kept in perfect repair by labourers regularly disposed, and constantly employed.

We reached the town of Kiang-Fou by seven in the morning, and as it was, probably, a matter of general notoriety, when we were to enter Pe-kin, the concourse of people who filled every accessible spot of view, and even crowded on us, exceeded what we had hitherto seen of Chinese population. To our mortification we here observed, that our appearance excited rather more ridicule than respect; and bursts of laughter accompanied every transient sight of us from our contemptible vehicle.

Such was the appearance of an embassy which quitted England with a view of prepossessing the Chinese with exalted sentiments of the grandeur and opulence of the British nation, and for the purpose of obtaining those political distinctions and commercial privileges which no other European nation could boast.

We stopped nearly an hour at Kiang-Fou, and received some refreshments of meats, tea, and fruits, of which those in the inferior department partook in the

open yard, and those of the upper in miserable rooms adjoining.

Van-Tadge-In likewise ordered some joau, an unpleasant Chinese wine, to be distributed to the attendants of the embassy. This he did from the benevolent motive of enabling them to resist the calls of appetite, till another opportunity offered of gratifying them, which at present could not be ascertained. When summoned to prepare for our departure, a scene of confusion ensued, not calculated to impress the numerous beholders with a very favourable opinion of English manners, nor to wipe off the unfavourable impression already made ; indeed, it was with difficulty that the mandarins could assign the whole to their respective vehicles. Of the face of the country between this town and Pe-kin, it is impossible to speak. Myriads of people intercepted our view.

We passed beneath several beautiful triumphal arches on entering the suburbs of the metropolis ; where the magnificence displayed, served only for a contrast to the meanness of our appearance, and of course added to our mortification and regret.

At two in the afternoon we reached the gates of the imperial city of Pe-kin. Ordnance and troops are stationed at every gate ; and though the olive branch of peace blesses Pe-kin with almost a perpetual shade, the arts of defence and of prudent caution are neither neglected nor unknown. As we have before described this city, we shall here only make such observations as have not before occurred.

On the most moderate computation, from the south gate to the east gate is a space of ten miles. This was

our route through Pe-kin; and every step presented some new object to arrest our attention. The streets are spacious, clean, and commodious, well paved, and well regulated. An exact police is kept up; and as every public functionary, from the highest to the lowest, is attentive to the discharge of his duty, order, neatness, and activity, are every where perceptible. Large bodies of scavengers are employed in separate districts in removing every species of filth; and another class of men sprinkle the streets, to prevent the dust from incommoding passengers, or injuring the gaudy wares and elegant manufactures which every shop presents for sale.

In the capital, as indeed in almost every town in China, the pride of architectural elegance and embellishment seems to be chiefly displayed in the shops. The tradesmen wisely lay out the greatest expense in that apartment which brings them in the most profit; hence the shops in general are magnificent, while their domestic accommodations are neither numerous nor great.

In Pe-kin, many thousands derive their livelihood from the exercise of their business in the streets. These itinerant tradesmen, according to the nature of their business, either carry baskets over their shoulders, or a kind of pack. Street barbers are very numerous; they carry with them the implements of their trade, being a chair, a small stove, and a water basin. Their customers sit down in the street, where the operation is performed. A pair of large steel tweezers, snapped with force, gives the signal that the barber is at hand; and in a country where it is impossible that any person

can entirely shave himself, if he complies with the established mode, this must be a lucrative trade.

Street auctioneers, apparently possessed of all the low eloquence and the vociferous exertions of that craft, present themselves frequently on a kind of platform.

The principal streets being of enormous length, are subdivided by arched gateways, under each of which the name of the partial street is written in gilt characters. These arches continually appearing, serve as central objects for the eye to repose on.

The women here frequently present themselves from the galleries in front of their houses ; and amid the immense concourse that were assembled to view our procession, perhaps there were more women in proportion than we should have seen in any principal town of Europe. They possess delicate features, the effects of which they heighten by cosmetics. They also apply vermilion to the middle of their lips, marking along the middle a stripe of the deepest die. Their eyes are small, but very expressive ; and their brilliance is contrasted by a peak of black velvet or silk, set with stones, which depends from the forehead to the insertion of the nose. Their feet appear to be of the natural size, and are free from those bandages we have before mentioned. In fact, the women seem to enjoy as much liberty in this place as is consistent with the delicacy of the sex ; nor is jealousy, as far as we could judge, a predominant passion among the men ; at least in this part of the empire.

In our way through the city, we met a funeral procession. The coffin was covered by a rich canopy, with silk curtains, highly ornamented, and hung with escut-

cheons. It was placed on a large bier, and had a great number of men to support it, who advanced with a slow and solemn step. A band of music followed, playing a kind of dirge : and after them came the friends and relations of the deceased, in dresses of black and white.

Passing the Eastern suburbs, we again entered a rich and beautiful country, and soon arrived at Yeumen-man-yeumen, one of the Emperor's palaces, distant about five miles from the city. Here we found rather a scanty and indifferent refreshment, but being much fatigued with the extreme heat, and the various impediments we had met with from the concourse of people in our way, the idea of rest was our most acceptable gratification.

This palace is low, both in situation and building. We entered it by a common stone gateway, guarded by soldiers ; beyond this is a kind of parade, in the centre of which is a small lodge for the accommodation of the mandarins in waiting. The body of the palace is divided into two square courts, equally destitute of elegance and convenience ; the windows of the apartments are formed of lattice, covered with glazed and painted paper ; and throughout the whole range there was no other furniture than a few ordinary tables and chairs. Not a bed or bedstead was any where to be seen ; the Chinese having nothing of this kind, instead of bedsteads they use a large wooden bench, raised about two feet from the ground, and bottomed with bamboos or wicker work. On one of these several persons may spread their mattresses, it was therefore fortunate for us that we had brought our hammocks and cots with us.

Every thing about this residence evinced that it had

been long deserted or neglected ; and, indeed, a more unpromising situation for a royal residence could nowhere be found. The situation is naturally swampy ; it is surrounded by an high wall, and two ponds of stagnant water communicated their mephitic odours to every apartment. Some small grass fields, indeed, belong to the palace ; but these too were an exception to the general cultivated appearance of the country. In short, centipedes, scorpions, and musketos, infested every part of this palace ; and for such inhabitants it was solely adapted.

Yet disagreeable as the internal state of our residence was, we were cut off from all external communication. Soldiers and mandarins guarded every avenue ; and the embassy could be considered in no other light than as prisoners of state ; receiving, like them, a daily allowance from the government which oppresses them.

The Ambassador's apartments were guarded night and day by British centinels ; and to keep up some appearance of dignity, of which, indeed, we appeared to have but little, Lord Macartney required that a table should be, in future, furnished for himself, Sir George, and Mr. Staunton, distinct from the other gentlemen of his suite. This requisition was readily complied with ; from this time therefore he dined in his own apartment, while the upper ranks of those who attended on the embassy, had a table prepared for them in one of the courts, and beneath the shade of a tree, which seemed to participate in the general wretchedness of the place. Even the presents were so carelessly deposited, and so much exposed to the sun, that there was reason for apprehending that some of them would receive consider-

able injury from their unfavourable situation ; a temporary shed was therefore immediately erected, to which they were speedily removed.

The Ambassador being very much dissatisfied, and having justly conceived a disgust at his treatment and situation, made a serious requisition for a residence more suited to the character which he sustained, and better calculated for the convenience and accommodation of the embassy. To obtain this object, Mr. Plumb, the interpreter, made several visits to Pe-kin, and at last succeeded in his application : little occurred worthy of a recital during the remainder of our stay in this uncomfortable and wretched abode, in which we continued till the twenty-sixth day of this month, which was appointed for the Ambassador's departure for Pe-kin.

During this interval several unpleasant altercations took place between the members of the embassy and the soldiers on guard : the former could ill brook the disgraceful restraints laid on them by confinement within the walls of their prison ; and the latter pertinaciously opposed every attempt at greater liberty. Col. Benson in particular was so mortified at being denied the liberty of passing the walls of the palace, that he made a resolute attempt to gratify his inclination, which produced a very unpleasant affray. The Colonel, however, was not only forced to abandon his design, but also threatened with very severe and illiberal treatment from the Chinese who were on duty at the gates. These fracas were not unfrequent, and perhaps were productive of future ill consequences to the interests of the mission. Conciliatory measures by means of negotiation, would certainly have been preferable, and far

more prudent than menaces, which could not be carried into effect, and altercations with those, who in the punctual discharge of the duty imposed on them, were rather objects of respect than of enmity and opposition. It must, however, be acknowledged that it was a very humiliating circumstance to be made prisoners when upon a mission, that by the laws of European nations possesses almost universal privileges.

So much pleasure did every person attached to the embassy feel, at the prospect of leaving this wretched place, that every necessary preparation was made for the purpose in the shortest possible space of time. Some of the presents and the more delicate articles of art or manufacture, as chandeliers, mathematical apparatus, clocks, time pieces, &c. were left here, lest they should be injured by frequent removal.

The business of our setting off was as usual a scene of confusion, but by eleven o'clock, to our great satisfaction, the procession set out on its return to Pe-kin, but with the same wretched, beggarly accommodations as it came; we arrived however, without any accident, at the north gate of Pe-kin about one in the afternoon. This was the counter-gate to what we had entered in our former procession through Pe-kin, and presented new views of streets and buildings. A pagoda attracted our notice in our progress, being the first we had found an opportunity of observing. It stands in the centre of a beautiful garden, adjoining to a mandarin's palace; is square, built of stone, and gradually diminishes from the bottom till it terminates in a spire. It rises to the height of seven stories, and has a gallery near the top, encompassed by a rail with a projecting canopy, from which hung a curtain of red silk.

As it is probable our return was unexpected, we passed with facility through the streets, and soon arrived at a princely palace belonging to the Viceroy of Canton, who, it seems, was a state prisoner here for some misconduct in office. This palace consists of twelve large and six smaller courts : it is built of a grey-coloured brick, of most excellent workmanship, but, except two detached edifices, which were occupied by Lord Macartney and the secretary to the embassy, the palace was only one story high, though this was of unusual elevation. Every thing without and within convinced us we now lodged in a palace ; the embellishments were in the first style of Chinese taste ; and in regard to the beauty of colours and the brilliant effects of house painting, no nation can enter into competition with this. The glossy effect of japan is every where perceptible, without the intervention of varnish ; for we were convinced, that the beauty produced, arose from some ingredients in the original composition.

The apartments were very spacious, and hung with the most elegant paper, enriched with gilding. Lord Macartney's residence was singularly superb, and moreover had an elegant private theatre belonging to it ; and, in a word, all ranks and descriptions were accommodated in a style that gave satisfaction, and deserved acknowledgment. Here, however, the furniture was neither valuable nor in any quantity. Chairs and tables, a few platforms, covered with bamboo matting and carpets, were the only moveables in a palace whose decorations, both external and internal, would not have disgraced the residence of the emperor himself.

In several of the courts there are artificial rocks and ruins, which, though not very congenial to their situation, are formed with considerable skill, and are in themselves very happy imitations of those objects they were designed to represent. To these may be added the triumphal arches, which arise with all their fanciful devices, in various parts of the building, giving it a novel but pleasing appearance.

Under the floor in each of the principal apartments, is a stove with a circular tube, which conveys warm air to every part of the room above. We saw no chimnies in this country, and understood that stoves supplied with charcoal were the universal custom.

The supplies for the table were in the best stile of Chinese living, but consisting more of stews and hashes than solid joints. In this respect, however we had no reason to complain; but the same suspicious vigilance was employed to keep us within the limits of our residence as ever; and, on no pretence could we pass the gates, or even scale the walls, every accessible part being constantly guarded by an active military force.

We were told, that the palace in which we were confined was built by the Viceroy of Canton, at the expense of one hundred thousand pounds, the fruits of his exactions while in that office; and that these exactions were chiefly made on the English.

Though we wished that our continuance in this place might be of no long duration, it was impossible to make any progress in the grand object of our mission till we had an interview with the emperor, yet every arrangement was made to add to the dignity of the embassy, or promote its convenience. Having settled

this business, we waited with anxious expectation the return of a mandarin, who had been dispatched to learn his Imperial Majesty's pleasure, whether we should proceed to Tartary, where he was then resident, or wait till the period of his usual return to Pe-kin.

Among the mandarins who paid their respects to the Ambassador, on his taking up his residence here, there were several natives of France, formerly of the order of Jesuits, who being prohibited from the promulgation of their religious tenets, had assumed the dress and manners of the Chinese; and who had, on account of their learning, been promoted to civil rank among them. These, who were well acquainted with the interests of the country, in which they were now naturalised, gave Lord Macartney hopes of a favourable issue to the important embassy he conducted.

On the morning of the 28th of August, the conducting mandarin acquainted the Ambassador, that it was his Imperial Majesty's pleasure to receive him in Tartary.

A new arrangement immediately took place, and the following gentlemen belonging to the embassy were selected to accompany his Excellency into Tartary.

Sir George Staunton,

Mr. Staunton,

Lieut. Col. Benson,

Capt. Mackintosh,

Lieut. Parish,

Lieut. Crewe,

Mr. Winder,

Dr. Gillan,

Mr. Plumb,

Mr. Baring, and

Mr. Huttner.

Mr. Maxwell was left at Peking, with three servants, to settle the household of the Ambassador, as, whatever had yet been the case, it was now determined, that on

his return from Tartary his establishment and appearance should be, as far as possible, suited to the dignity of the character he sustained.

Dr. Scott was also left, to take care of the sick, for several of the soldiers and servants were, at this time, afflicted with the bloody flux.

Mr. Hickey and Mr. Alexander were to prepare the portraits of the King and Queen of Great Britain, which, with the state canopy, were to ornament the presence chamber of the Ambassador.

Dr. Dinwiddie and Mr. Barrow were left to regulate and arrange the presents which had hitherto remained at the palace of Yeumen-manyeumen, and to prepare them for presentation to the Emperor on the Ambassador's return.

The guards, musicians, and servants, received orders to hold themselves in readiness, with only indispensable necessities; and even the gentlemen of the suite were to be as little incumbered as possible. They were to carry with them only the uniform of the embassy and a common suit of cloaths: the musicians and servants were to be dressed out in a suit of state liveries, which, on being unpacked, furnished evident proof, that this was not their first appearance in public; from several of their dresses bearing the names of their former wearers, and from some circumstances we discovered that they had been made up for the servants of M. de la Luzerne, late French ambassador at London. But whether they were of diplomatic origin, or derived their existence from the theatre or Monmouth-street, is of little importance to the reader. With these habiliments, such as they were, every man fitted himself out in the

best manner he could, at least with coats and waistcoats, for with respect to breeches, there were only six pairs in the package, and not a single hat accompanied them. Such, indeed, was the grotesque figure they made, when thus dressed out, that had the party appeared as ridiculous to the Chinese as they did to each other, they might reasonably have supposed, that we rather wished to acquire money by the exhibition, than to add dignity to an embassy of the nature of that in which we were engaged.

The Ambassador and Sir George Staunton agreed to travel in an old chaise belonging to the latter, which, on being unpacked, certainly had none of that gaudy appearance which distinguishes the works of art in China ; and some of the Chinese did not hesitate to express their disapprobation of its external appearance, which was, indeed, contemptible.

When the chaise was put in order for the journey, a difficulty arose, for which, as it had not been foreseen, no provision was made ; this was to get a couple of postillions : at length, however, a corporal of infantry, who had once been in this situation, offered his service, and a light-horseman was ordered to assist him in conducting the carriage.

A man who has learned two trades is frequently useful to himself and to others : this humble corporal was the only man who could have headed the Ambassador, and conducted him on his way. He and his assistant were permitted to exercise the horses in the chaise for a short time through the streets of Pe-kin, under a guard of mandarins and soldiers, and such crowds assembled to see this extraordinary spectacle, that autho-

city was absolutely necessary to restrain the impertinent trespasses of curiosity.

Such of the suite as preferred riding on horseback were to be accommodated on giving in their names, and carts were to be provided for those who preferred those kind of vehicles to the saddle.

On the morning of the 31st of August, such of the presents and baggage as were intended to be forwarded to Tartary, being sent off, some on mules, others in carts, and some borne by men. A number of horses were brought, from which the riders having made a selection, very early on the morning of September the second we began our march, but meeting with frequent interruption, it was some time before we could pass the city gate. This, however, being effected, we soon drove through the suburbs, and entered a rich and beautiful country by a road of great width, but without any central pavement. After travelling about six miles, we reached the village of Chin-giho, where we were allowed our morning refreshments. In our route we passed a great number of populous villages, and took up our first night's lodging at one of the Emperor's palaces, named Nan-shighee.

Our benevolent conductor, Van-Tadge-In, seemed to redouble his activity as we approached the imperial presence. We were now furnished every day with the best accommodations, and received an allowance of samtchoo, and a kind of wine, which the Chinese call jooaw; the former is a spirit distilled from rice and millet, and may deserve the appellation of Chinese gin.

From Pe-kin to Jehol, the Emperor's Tartar residence, the distance is one hundred and sixty miles,

which was divided into seven days journies, that we might have the advantage of sleeping in an imperial residence every night. This flattering mark of distinction is the highest, it seems, that can be paid, and is never conferred even on the first mandarins. The palace where we passed the first night had but little to demand attention, either in its external appearance or its internal decorations ; it was environed by a spacious garden, but to this we were denied access.

The journey of this day we computed at above twenty-five miles, which may be considered as a tolerable progress when it is known that the same horses were to take us the whole journey, and the same men were to carry the baggage all the way ; and what delayed us still more, the whole of our provisions were ordered and dressed at the several places through which we passed on the road, and conveyed in covered trays, on mens' shoulders, to every stage of our journey, for our refreshment there.

We resumed our journey at four next morning, and having passed a populous village called Can-tim, took our refreshment at the town of Wheazon, a place of some consequence. From thence we proceeded through dusty roads, beneath a burning sun, till we reached the palace of Chan-chin, where we halted for the night. This is a spacious structure, covering a great extent of ground, containing ten or twelve courts, and adorned with gardens and plantations. The surrounding country is inclosed, and in point of fertility equalled any we had seen. It fed immense herds of cattle, which are small, but very fat.

As we proceeded on our journey the next morning, the distant country assumed a mountainous aspect; fertility sensibly diminished, and the villages became more thin; at one of these, called Cua-bu-cow, we breakfasted in a farm yard. About noon we saw the city of Caung-chum-fou.

We met nothing worth remark in this day's march, except about two hundred camels and dromedaries, carrying wood and charcoal, entirely under the direction of one man.

The palace of Caung-chum-fou received us at an early hour in the afternoon, after a most fatiguing and disagreeable journey. This palace appeared to be little different from those we had before occupied, and the treatment which the Ambassador and his attendants received, corresponded in every respect with what they had undergone before, in their journey to and from Pe-kin. It is almost unnecessary to say, that ~~however~~ unfavourable appearances might be, most of ~~us~~ gladly accepted of whatever was prepared for our refreshment; and it will be doubted by none, that we received with great satisfaction the message of our conductor, that informed us we might retire to the different apartments allotted for our repose.

Early the next morning we were summoned together, and soon after departed.

The roads were now become very indifferent, and the country displayed a mountainous appearance. At a small distance from Waung-chau-yeng, where we had arrived at about nine o'clock, we passed a prodigious arch, which stretches across a valley, uniting two hills, the farther of which is crowned with a fort, whose

ramparts extend to a very considerable distance. Beneath this fort is a stone arch-way conducting down the hill, so steep as to render travelling dangerous. In a romantic valley, at the bottom, appears the town of Waung-chau-yeng; it is irregularly built, about a mile in length, and displays a considerable share of commerce and opulence. At the extremity of this town, a temporary triumphal arch, ornamented with silken streamers, was erected in honour of the embassy, and the Ambassador was complimented with a band of music, and received a salute from some guns while he passed between a double line of soldiers, extending from the arch to the great wall, who displayed a martial appearance and military parade beyond what we had hitherto witnessed in China. They were regularly drawn up in companies, and each regiment was distinguished by a different dress; they all wore a kind of coat of mail, and had their head and shoulders covered with steel helmets; their arms were matchlocks, sabres, spears, lances, and bows and arrows, together with some weapons of which we know not the appropriate name. Almost every division varied in its arms as well as its dress. The number of divisions on each side of the road were seventeen, consisting of about eighty men each.

We now approached one of the wonders of the world, the wall that separates China from Tartary, the most stupendous work ever produced by man. In the vicinity are cantonments for an army of considerable magnitude; at the extremity of which is a massy gateway of stone, defended by three iron doors, which guard the pass between countries formerly distinct. This wall

we have already described, when speaking of the forts and places of defence in the Chinese empire, and to that description we refer the reader.

Man, and all his works are doomed to decay. Time has already discovered its influence on this celebrated monument of labour ; and as it is now no longer necessary for security or defence, since the nations on both sides acknowledge one sovereign, no attention is paid to its preservation, and it is more than probable, that future travellers in some remote age, for it will exist for ages still, may describe its ruins, and pause while they contemplate the instability of sublunary grandeur. In some places fragments have already tumbled down, and in others menace to incumber the plains they once defended.

Having now passed the wall, the country assumed a new aspect ; even the climate appeared to be changed. Instead of high cultivation, the abodes of wealth, and the bustle of commerce, nothing presented itself but barren waste, where art has not yet displayed her magic powers.

The traveller, however, is amply compensated by the variety of natural objects which present themselves to his view ; and the lover of picturesque beauty finds, amidst all the increasing inconveniences of his journey, a source of entertainment which makes him forget all the difficulties he from time to time encounters.

About seven miles from the great wall, we arrived at the foot of a very high mountain, which the carts could not ascend without an additional number of horses. The passage through this mountain is an additional proof, if such be wanting, of the genius and indefa-